# Memorial of Dr. Hall.

# MEMORIAL

OF

# REV. EDWARD B. HALL, D.D.

A

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# REV. EDWARD B. HALL, D.D.,

LATE PASTOR OF THE

FIRST CONGREGATIONAL SOCIETY,

PROVIDENCE, R.I.

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CONTAINING

NOTICES OF THE LIFE, DEATH, AND FUNERAL SERVICES

OF THE

REV. EDWARD B. HALL, D.D.,

IS PUBLISHED FOR THE

First Congregational Society,

*Providence, R.I.,*

AND DEDICATED TO HIS MEMORY.

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# *INTRODUCTION.*

# INTRODUCTION.

EDWARD BROOKS HALL was born in Medford, Mass., on the 2d of September, 1800, and named from his maternal grandfather, the Rev. Edward Brooks, of North Yarmouth, Mass.

In his boyhood, he was by no means given to books, but almost notorious among the neighbors for his love of play. At the age of fifteen, he discovered that his mother was very anxious that he should enter college; and he took his determination. He went at once to Mr. Convers Francis, then teaching in Medford, and asked if he could be fitted to enter at Harvard by the next Commencement. The reply was discouraging;

but the boy persisted in inquiring if it were *possible*. Mr. Francis replied that it might be done in nine months, possibly, by the hardest study. From that day the neighbors saw no more of Edward Hall in the streets of Medford; he shut himself up in a little room in his father's house, went through the Latin Grammar in a fortnight, recited regularly to Mr. Francis, and entered college honorably at the end of the nine months. So hasty preparation involved the necessity of continued hard study, which kept him aloof from his classmates, and brought on the near-sightedness which incommoded him through life.

As this is intended merely as an introduction, — not a biographical sketch, — we will only state, that, at the age of twenty-six, Mr. Hall was ordained over a new society in Northampton, their first pastor; and those are still living who remember the grief of his people when ill health compelled him to send in his resignation.

After recovery, he took charge of the Unitarian Church in Cincinnati for nearly a year, and

was urged to remain. He returned, however, to New England, and established the Unitarian society in Grafton: with his usual energy, he called together the men of the parish, and laid their duty before them so earnestly that a church was formed on the spot. Soon after, he received his call to Providence.

For the sake of the example, it may be well to state, that, with the same conscientious perseverance which he manifested in preparing for college, Mr. Hall early set himself to acquire the control of a naturally hasty temper, and, of course, with the same success. Through life, particularly in the active career which now opened upon him, he felt the blessing of this victory.

As an advocate of temperance, of anti-slavery, of law and order during political troubles in Rhode Island, and of various reforms, he often met opposition, and sometimes reproach; but he never lost his dignity nor his friends, because he never lost his temper. He could discriminate calmly between the sin and the sinner; boldly

rebuking the one, while he looked in Christian charity upon the other.

With this cultivated equanimity, his days, crowded as they were with work, were singularly tranquil and cheerful; and on waking, the day before his death, — scarcely a week after he had been told that his disease was fatal, — he remarked with much feeling, "I am very grateful, I have had such a happy life."

# *SETTLEMENT AT PROVIDENCE.*

## SETTLEMENT AT PROVIDENCE.

ON the 14th day of November, 1832, Mr. Hall was installed as pastor of the First Congregational Church and Society in Providence, R.I. On the 5th day of November, 1865, he resigned the office which he had so long and so worthily filled. For thirty-three years he had performed the duties of his position with great acceptance and success. His public and his private ministrations had been most highly valued; and he had endeared himself to his parishioners, and had acquired the esteem of the entire community, by his piety, his fidelity, and his ability as a Christian minister. It was there-

fore with feelings of profound regret that his people heard the words which expressed his intention to dissolve the connection that had happily existed through a complete generation. They desired him to withdraw his resignation. But he had decided that it was most desirable and fitting that the relation should cease, and he could not be induced to revise his action. He did, however, so far yield to the solicitations of his parishioners as to consent to remain their pastor until the 1st of May, 1866, at which time the separation was to be final. Yet not altogether so; for Dr. Hall was still to continue his residence in Providence, and his membership with the society. But the active duties of the pastorate were no longer to be performed by him, and the burdens which he had bravely and cheerfully borne were to be shifted to younger and more vigorous shoulders.

Dr. Hall, therefore, continued to fill the pulpit, and to perform his parochial duties as usual, through the months of November, December, and January, with his ordinary vigor. As usual,

on the evening of the 31st of December, he preached a discourse appropriate to the close of the year to a large congregation of attentive and deeply interested listeners. The following paragraphs, with which he concluded the sermon, — indeed, the series of sermons, not one of which had been omitted for a third of a century, — are now read with a peculiarly touching interest, as though they were prophetic: —

"Ye people of my care and love for so many years, there rests upon one mind to-night, in the thought of our past and future, a heavy weight of conscious responsibility. How have these many years been used by him whose office it has been to teach you how to live? Have these successive marked seasons been made occasions of impression and instruction? Have the uncounted days and hours, passed by us together in this house of worship and in favored or afflicted homes, been filled with fidelity on my part, and benefit on yours? Has a ministry of such duration been wholly in vain to many of my charge? I prefer to press the inquiry now, for my own sake

and yours. Another year will find us in altered relations. And, though I have no wish to give to the fact any undue prominence, I cannot let the year close without uttering the fervent prayer that none of us may be insensible to the moral magnitude of such accumulated privileges and sober accountabilities. We speak of life; and this connection has been a life in itself. Where or what has it found us? And what does it leave us? Living spirits, thoughtful of time in its flight and its issues, grateful for mercies, and faithful to duty? For those of us who have been living, in one sense at least, through the whole term, there has rolled up a burden of responsibility which we cannot throw off, but must take with us into another life. God forgive us, if this relation has done little to fit us for that higher existence! God have mercy, if any can look back over the whole with indifference, or forward in thoughtlessness! We are soon to meet, not only the God who has given us all, and the Saviour who lived and died for us all, but others also, once with us, now gone before, for whose

present happiness we ourselves may be in a measure accountable. A goodly company they make, gathered from every one of our families. Is there a home or heart that has not contributed to their number? If there be, we can hardly congratulate them; for precious are those treasures laid up in heaven.

"As I look through the record of our necrology, I see a variation in the years, from eight persons to twenty-eight. This year has added seventeen. And, if we count the whole of the years, it gives an aggregate of six hundred; not a large number for a large society. So far as I have compared it with other societies, we have been singularly favored, if favored we call it, which is for each survivor to say. For each survivor there is enough to ponder, silently, gratefully, soberly. Think of life more than of death. Think of the present more than of the past; and let humility and fidelity in the present prepare your spirits for that infinite future which will gather us all in; the departed, the living, the unborn yet to die, — say, rather, *all* to *live*, where

years are lost in Eternity, and death in Immortality.

"You will bear with me while I recite, in closing, a few stanzas lately written by one of our best poets. 'Waiting by the Gate' is the title he gives; and the words bring before us, as we pass along the line, the many we have seen waiting, then departing; while they tell us of the time when the gate will open for others and for us: —

'Behold the portals open, and o'er the threshold now
There steps a weary one, with a pale and furrowed brow;
His count of years is full, his allotted task is wrought;
He passes to his rest from the place that needs him not.

Again the hinges turn; and a youth, departing, throws
A look of longing backward, and sorrowfully goes.
A blooming maid, unbinding the roses from her hair,
Moves mournfully and gently from amidst the young and fair.

And some approach the threshold, whose looks are blanched
with fear;
And some whose temples brighten with joy in drawing near,
As if they saw dear faces, and caught the gracious eye
Of Him, the sinner's Teacher, who came for us to die.

I mark the joy, the terror; yet these within my heart
Can neither wake the dread nor the longing to depart;
And in the sunshine, streaming on quiet wood and lea,
I stand, and calmly wait till the hinges turn for me.'"

During the month of January, Dr. Hall discovered that some disease had impaired his sight to such a degree as to make an examination by a physician imperative. On Saturday, Jan. 13th, he went to Boston, and consulted Dr. Derby, a distinguished and skilful oculist of that city. On Sunday, the 14th, he preached at the College Chapel, Cambridge, on exchange with the Rev. Dr. Thomas Hill. On Monday, the 15th, a second examination of Dr. Hall's eyes was made, the result of which was an actual prohibition of all reading, writing, or any other occupation which required the sense of sight. But Dr. Hall was not disposed to relinquish all labor; and he decided to commit to memory the hymns and Scripture lessons necessary for the Sunday services, and to preach extemporaneously. The parts to be learned were read to him, and thus he prepared himself for his accustomed labor. On Friday, January 19th, he participated in a funeral service; repeating passages of Scripture, and a piece of elegiac poetry, from memory. On Sunday, the 21st, he did not preach: Rev. Dr. Bel-

lows, of New-York city, occupied his pulpit. But on Sunday morning, the 28th, he went through the usual service successfully, and to his great satisfaction and even delight. The only unusual circumstance which was noted was a slight tremulousness of voice, as he repeated the stanza of the opening hymn of the service: —

> "In each event of life how clear
> Thy ruling hand I see!
> Each blessing to my soul more dear,
> Because conferred by thee."

Rev. Professor J. L. Diman preached in the evening.

On the 29th, Dr. Hall visited Boston again, and submitted to another examination of his eyes. Dr. Derby was not at all despondent of the case, and encouraged his patient to hope that an ultimate recovery would be secured. It was necessary, however, to go through the operation of cupping, and a subsequent day was appointed for that purpose. On Tuesday, the 30th, Dr. Hall returned to Providence; and, in the afternoon of

the same day, offered prayer at a funeral service held in the chapel of his church. He was then apparently as strong as usual, with the exception of the difficulty of vision, which became somewhat troublesome to him. On the following Sunday, February 4th, he preached in the morning, and officiated at the regular communion service in the afternoon, without assistance; still making requisitions upon his memory, and finding that he could trust it fully for every needed service. But, during the ensuing week, he began to feel symptoms of approaching weakness. He had expected to exchange pulpits with Rev. William R. Alger, of Boston, on the following Sunday. But Mr. Alger was unable to fulfil the engagement; and Dr. Hall succeeded in procuring the services of Rev. Edward J. Young, of Newton, who preached in the First Church on Sunday, February 11th. Dr. Hall did not go out of town, but remained at home; attending service in the morning and evening, but not participating. On Tuesday, the 13th, he once more went to Boston; and an operation of cupping was performed upon

his temples, which required him to remain in a dark room, with bandaged eyes, for twenty-four hours. He spent the time in conversing, in excellent and cheerful mood, with some friends who called upon him; and, during his solitary intervals, in repeating to himself familiar psalms and hymns. He returned to Providence in good spirits; but signs of increasing feebleness became painfully manifest to his observant friends. On Sunday, February 18th, Rev. Mr. Alger preached in the First Church, Dr. Hall attending the morning service. The evening was rainy, and it was not thought expedient for him to leave his residence. Another week followed, with the occurrence of no alarming symptoms; but he was now confined to the house, and saw but few friends. It was supposed, until this time, that the stomach was the part of his physical frame that was affected by disease; and remedies were applied accordingly. His mental and spiritual faculties were as strong and clear as ever, and a cheerful, patient spirit breathed through every word and act. If he occasionally found himself

chafing against the confinement, he immediately checked the expression of apparent discontent, and changed into words of trustful submission to the Divine will. On Sunday, the 25th, Mr. H. F. Jenks, of the Divinity School, Cambridge, preached, but Dr. Hall was unable to attend. The following week was destined to be a sad season for his friends.

On Tuesday, the 27th, a thorough examination of the case was made by Drs. C. W. Parsons and Ely, and the disease was pronounced to be enlargement of the heart. The physicians, however, expressed the hope, that, by the use of powerful remedies, the stroke of death might be averted for a time, and that their patient might be able to go out again. On Thursday, the 1st of March, Dr. Hall was entirely comfortable, and passed a very pleasant day. He, indeed, expressed himself as somewhat doubtful respecting the result, but had not given up the hope of engaging in the active duties of life. He spent Thursday night without pain or difficulty, and the most of Friday passed with but little to cause

apprehension. Friday night was a bad night for him; and through the day, on Saturday, he experienced much difficulty in breathing. During the afternoon, he transferred to the American Unitarian Association the copyright of his "Biography of Mary L. Ware," writing his name plainly, for the last time in life. He would occasionally repeat aloud passages of Scripture, and stanzas of favorite hymns. About half-past five o'clock, he repeated the stanzas from the well-known hymn: —

"Thou ever good and kind!
A thousand reasons move,
A thousand obligations bind
My heart to grateful love.

The creature of thy hand,
On thee alone I live;
My God, thy benefits demand
More praise than *breath* can give."

Distressed in breathing, he substituted the word "breath" for "life." A moment after, perhaps thinking that a change of position might give him ease, he made an effort to rise from the chair in

which he was sitting. But death had come before he could stand upon his feet, and he fell. Life was doubtless extinct at the moment of rising. The spirit had flown for ever from this mortal life, and but lifeless clay lay prone upon the floor of his study. Calmly he died, — "a veteran slumbering on his arms;" and in peace he entered into his reward. He had lived upon this earth sixty-five years and six months. Then he passed on into life eternal. For him "there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away."

Dr. Hall's death produced a profound sensation throughout the community. He had been so well and so widely known, and his death was so unexpected, as to cause a shock of surprise and sorrow to thrill through all hearts. The members of his own parish, of the Westminster parish to whom he had often ministered, of the congregation worshipping at the Free Chapel, were particularly affected. The bell upon the First Church was tolled for an hour, and an impromptu

gathering of friends and parishioners took place at the church. A committee was appointed to arrange for the services of the following day. Mr. H. G. Spaulding, of the Divinity School, had been engaged to preach; but both he and the committee judged it most appropriate that a different arrangement should be made. It was decided to invite Rev. Mr. Stone, of the Free Chapel, and Rev. Mr. Woodbury, of the Westminster Church, to conduct the services on the morrow, in the First Church. Those gentlemen were accordingly invited, and accepted the duty; Mr. Stone closing the chapel, and Mr. Spaulding preaching at the Westminster Church.

On Sunday, March 4th, a large congregation, composed of the usual worshippers at the First Church, with many from the other two churches, assembled to consider the solemn lessons of the hour. The pulpit was draped in black, and a sad yet submissive expression rested on the features of all. Rev. Mr. Stone read most aptly selected passages of Scripture, and offered a very appropriate and fervent prayer.

Rev. Mr. Woodbury preached a discourse from the text, Matt. xxiv. 40 : "The one shall be taken, and the other left." The doctrine of the discourse was, that Divine Providence was ordering wisely, and not acting capriciously, in giving strength, health, joy, and life to one, and causing another to suffer weakness, sickness, sorrow, and death ; and that it was necessary to use the blessings faithfully, and to endure the suffering trustfully. The point was illustrated by reference to the contact which these experiences made with the different seasons of life, and the discourse closed with the following allusion to the deceased pastor : —

"How sweetly a peaceful death closes a faithful Christian life ! To have the consciousness of a life-work well and thoroughly performed, and then to lay off the harness and sink away to rest, without a murmur, without a sigh, without a pang of pain ! Who would wish for a better end than that? Verily, our brother, my esteemed and beloved fellow-worker in the vineyard of our Lord, the pastor of this church, has been as

happy in his death as he has been useful and honored in his life. He had completed his labor; he had, of his own choice, laid down the burden of duty, that another, younger, and more vigorous hand might take it up and carry it forward. Then free from pain, in the full possession of every mental and spiritual faculty, with the happy opportunity of looking back upon a life well spent in the service of God, upon a career of rare and long-continued success, in the course of which he had gathered an abundant harvest of respect and honor and love, he closed his eyes, and calmly fell asleep. A sudden death, indeed; surprising and thrilling our entire community with sorrow; but a death most amply prepared for. Truly God has been good to him in giving him such means of usefulness, such power for good. God has been good to you, my friends, in permitting you to witness his pure, blameless life, and to be the objects of his beneficent influence. How well he used his success, and the measure of strength and health he had, you know full well. God has been good to this com-

munity, in placing in the midst of it this patient, godly man, to work for its welfare, and to spend and be spent in its behalf. In every enterprise of good, in every work of benevolence, in every movement for human happiness and blessing, he stood forth most prominently the friend and brother of man, the servant and the child of God. This is not the occasion for dwelling upon the events of his life, and analyzing his character. That must be left for some future day. All that we can do now is to weave this humble chaplet for his bier. You who have grown up with him, have known his worth, and hold it in value more than words can tell, — to you he bequeaths the rich legacy of the memory of his ministrations at this altar; and, in your houses, the words which he has spoken, of joy, of encouragement, of consolation, and of trust, — the rich legacy of a full-rounded and complete life, — an inheritance incorruptible, undefiled, and that fadeth not away. 'The one is taken, and the other left.' And that other prays most sincerely for as full a measure of fidelity, devoutness, earnestness, and cheerful

faith, as he who has just passed on to his rest and his reward.

> 'When faith is strong, and conscience clear,
> And words of peace the spirit cheer,
> And visioned glories half appear,
> 'Tis joy, 'tis triumph, then to die.'"

At the close of the service, a meeting of the society was held, and a committee of arrangements was appointed for the funeral.

On Thursday, March 8th, the funeral of Dr. Hall was solemnized in the church at whose altar he had so long ministered. There was no mourning drapery, except around the pulpit, which was covered with black cloth. A profusion of white flowers gave to the church an aspect corresponding with the cheerful truth of the gospel of Christ, teaching the immortality of the spirit.

At fifteen minutes past ten o'clock in the morning, the church was opened for the entrance of the members of the two Unitarian parishes and of the Free Chapel; and the unreserved seats of the spacious edifice were soon filled. At the same time, a large number of the male members of the

First Church and Society assembled at the residence of their late pastor, to follow the remains to the church. Here also met the gentlemen selected as pall-bearers, and clergymen from abroad. A fervent prayer was offered by Rev. Alonzo Hill, D.D., of Worcester, Mass. A procession was then formed of the persons present, and the corpse was reverently carried by four colored men from the house to the church. The following gentlemen acted as pall-bearers: The Right Rev. Thomas M. Clark, D.D., Bishop of the Episcopal Diocese of Rhode Island; Rev. Barnas Sears, D.D., President of Brown University; Rev. Samuel L. Caldwell, D.D., pastor of the First Baptist Church; Rev. Mark Trafton, pastor of the Chestnut-street Methodist Episcopal Church; Rev. Cyrus H. Fay, pastor of the First Universalist Church; Dr. Samuel B. Tobey, of the Society of Friends; Rev. Andrew Bigelow, D.D., of Boston, Mass.; Rev. George W. Briggs, D.D., of Salem, Mass.; Rev. Frederic A. Farley, D.D., of Brooklyn, N.Y.; Rev. Calvin Lincoln, of Hingham, Mass.; and Messrs. Joseph

Balch and Nehemiah S. Draper, of the First Church. The clergymen from the city generally attended, and many clergymen from abroad were present as sincere mourners of the death of one to whom they had been accustomed to look for friendly sympathy and counsel.

At fifteen minutes before eleven o'clock, the procession entered the church, the organ playing the "Dead March in Saul;" and the body was placed on a bier in front of the pulpit. At eleven o'clock, the services commenced with singing the anthem, "Rock of Ages, cleft for me," followed by reading appropriate selections from Scripture, and a responsive chanting by the choir of the Ninetieth Psalm, read by Rev. Edwin M. Stone. Then followed the singing of the hymn commencing, "My Maker and my King." It was a favorite hymn with Dr. Hall, and was repeated by him a short time before his death. Rev. Augustus Woodbury offered prayer.

Another hymn was sung, beginning, —

"My God, I thank thee! may no thought
E'er deem thy chastisements severe."

Rev. Dr. Ezra S. Gannett, of Boston, a classmate, and for half a century an intimate friend, of Dr. Hall, delivered the funeral address; at the conclusion of which, the choir sang a sentence, composed for the occasion by the organist of the church, Mr. Eben A. Kelly, to the words, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Rev. Mr. Woodbury pronounced the benediction, and to the grand and solemn strains of Beethoven's Funeral March the vast congregation dispersed; and all that was mortal of the long-loved pastor was borne beyond the gates of the sanctuary, never more to return.

A long procession of carriages followed the remains to the cemetery, at Swan Point, and in the "Pastor's Rest" the body was finally consigned to the earth. Rev. Dr. Osgood read the burial service from the Liturgy compiled by him and other clergymen of New York and vicinity; the choir sang the hymn, "I would not live alway, I ask not to stay;" and Rev. Dr. Farley pronounced the benediction. The entire services

were concluded at half-past three o'clock, P.M.; and the mourning friends and parishioners separated and returned to their homes with chastened and subdued, yet with trustful and submissive hearts.

A

# SERMON

PREACHED NOVEMBER 5, 1865,

IN

THE FIRST CONGREGATIONAL CHURCH,

BY ITS PASTOR,

EDWARD B. HALL,

RESIGNING HIS OFFICE.

# SERMON.

"I speak not this to condemn you; for I have said before that ye are in our hearts to die and live with you." — 2 Cor. viii. 3.

YES, I have said it before; using the same words as a text twenty-three years ago, on the tenth anniversary of my settlement. But how little did these words convey to me then, compared with their meaning now! Every year has added to the very meaning of life, and largely to its power in the experience of a pastor. I do not think any parishioner or nearest friend can have the same

feeling, either in kind or degree. There is no relation like that of a Christian minister; and none anywhere else, it may be, like that of a New-England minister. I doubt not the strength of the bond elsewhere; for in itself this relation must have much in common with the same relation wherever it exists, but with large differences in the different centuries and countries. How unlike, in nearly all respects, the Romish ministry to the Protestant! The people of the former Church have no voice in the choice or removal of the priest, which alone makes an immense difference; and there must be other differences, in the feeling of restraint and subjection, rather than of freedom and intimacy. Even in the English establishment, and in other Protestant countries, the power of appointment and continuance bears more resemblance to the old ecclesiastical modes than to the freest congregational. In nearer communions, — particularly in New England, and, most of all, in our own Liberal churches, — there is no interposition of authority, no absolute power of councils, or

servility to customs and decrees. A parish elects its own pastor in the freest way, ordains or installs him by its own members, if others will not aid, — having also the authority of the civil law, — and then retains him or not, as it pleases; accountable to no foreign power, and holding to him a relation more private and personal, probably, than in any other part of Christendom.

The New-Testament Scriptures, as all know, illustrate the relation of pastor and people by the marriage bond; and, if this illustration has lost much of its significance in modern times, it is chiefly, I think, since the marriage bond itself has been so often and easily sundered, though there may be no connection between the two facts. In our day, in many if not most of our own parishes, the implied and often declared term is for life, in the one connection as well as the other. True, this has not always operated well in the pastoral office, and should not be regarded as a thing of necessity, but depending on circumstances, differing widely in different

cases, and to be always subservient to the law of mutual advantage and spiritual edification. Where neither of these is promoted or seems possible, no idea of obligation or implied expectation, personal attachment or private preference, should stand in the way of religious profitableness or social harmony, but yield, at whatever cost to the minister, in feeling or otherwise.

Looking now into the interior relation as affected by the passage of years, the changes of all other relations, and the growth of attachment, we are brought again to the declaration, with new emphasis, that there is no connection in life like this of pastor and people. Supposing the attachment to be mutual; motives pure; duties performed not only with fidelity, but alacrity; the interests of every family and every member of the society studied, and, as far as known, impartially promoted; and the whole office and ministration as disinterested as nature allows, — it is not easy to over-rate the preciousness or sacredness of this relation. What

opportunities of intercourse, and privileges of intimacy! What confidences, disclosures, reliances, interchanges of affection and service, of which the world knows little, and which many never suspect! What revelations of hope and fear and struggle, in a series of years with a large congregation! What communications of parents in anxiety for children, and sisters in behalf of brothers! What a mingling of joys and sorrows, sanguine expectations and their fulfilment or disappointment, in all that makes life what it is! In a word, what a record is the favored and continued pastor writing every year on the pages of the heart, as to the inner and outer history, the birth and decline, of each household for a whole generation! Oh! there is nothing in public relations to compare with this. There is nothing in private relations that does not enter into it. Literally from the cradle to the grave, and reaching far beyond the grave, returning for ever to the soul's memory and fellowship, is the power of this sacred connection and reciprocated affection.

And does any one suppose that all this may be easily broken off, or coldly laid aside? That pastor does not know himself, or has never heartily entered into his office, — that people does not know its pastor, or attempt to understand his work, — where either can consent to such a dissolution with indifference. That which we call dissolution, by the act of God, is a mercy, compared with any hasty or causeless disruption of these ties. I would not estimate them fancifully, or exaggerate their importance. To me, they are a part of nature and life, second only, and only in part, to the ties of home and family, from which they cannot be wholly severed. At least, it is my own experience, to which I may refer at this time.

I go back to the ground of my first ministry: inexperienced as I then was and overworked, soon interrupted by the first sickness of my life, — a sickness threatening the extinction of life, and limiting that ministry to four anxious, arduous, but happy years, — and mixed as are the emotions, I love to revisit those scenes, and

cannot leave them without a heart-thrill for the many departed and the few surviving. More than a generation have since trodden that ground. The whole place has changed: but the affection remains; yea, the reality remains. There is the little temple, in its rural retreat, reared for my first services, and consecrated by that more than brother, Henry Ware. There were the venerable hands of his father and mine laid on the bowed head in solemn ordination. I live again in those families, the first to welcome me to the new relation, now chiefly removed to another home. And, if such the power of that early and brief connection, how must it be in the later and much longer?

From that people the first and unavoidable separation came; and for three years I was a wanderer in search of health, though ministering one of those years to a society in Cincinnati, with whom also tender ties were formed, and among whom that son was born who alone survives. Then followed another year of varied service, in a ministry too dear to me to be will-

ingly relinquished. Nor did I regard it as all an evil, — this discipline of sickness and change. It brings to any one more knowledge of himself, and of the nature and needs of the profession. No pastor or people is there who may not learn much from the experience of change and trial personally, and also in regard to the ministry. How often does that which we most lamented prove best in the issue! At every point in the past, we can see a Providence, wiser than we, mercifully breaking our sanguine plans, and constraining us to walk in better paths, though we knew it not. Once, twice, thrice, have I been withheld by an unseen Power from the position which I desired, or forced to resign what I most valued, and found both the experience and the result full of blessing.

So has it been, my people, with that chain of circumstances, often broken and sometimes hard to bear, which brought me to this place and this society. I had seen enough of the ministry to understand its obligations, its burdens, its privileges, and, not least, its uncertainties. I

had come to regard it as one of the most honorable, and one of the most arduous and perilous, of all relations, — perilous to the very soul of him who sustains it, if he care little, or do little, for the souls that look to him in confidence, or those that look away in indifference and worldliness; perilous, whether he be treated with too much or too little regard, pampered or straitened, flattered or maligned. Nothing should a minister so covet from his people, nothing does he so need, as simple *justice*, — not fawning, but fairness; not loud commendation, nor secret complaint, but an open, manly, just consideration. Perfect freedom to speak and act according to his own best judgment, he should always have, — freedom to do his own work in his own way, untrammelled by prejudice or custom, unsuspected of selfish or sinister motives, neglect or partiality. Of the last, neglect and partiality on the part of a pastor among the people, I cannot conceive. I do not know what it is consciously to neglect any man. It is a common complaint in this connection, but should

never be charged upon a minister, unless it be too palpable to be possibly mistaken.

Honorable, my friends, has been your bearing towards the pastor who came to you an entire stranger; confiding and fair have you been, certainly as the rule, if with any exceptions. Pardon me, I pray you, if I indulge still longer in this unusual personality, in view of a special purpose.

I came here with many misgivings. Your last experience had been painful; your position in the community was prominent; your numbers larger than any I had ever attempted to serve; while my own strength was not fully confirmed, and I had reason to fear its failure, if no other failure. The two previous ministries had been long, — one of twenty, the other of twenty-seven years' duration; and, if any one could have assured me that mine would have reached half that shorter period, it would have surprised me. The first five years increased my apprehensions; for they brought, in the end, the necessity of absence for a short time in a Southern clime.

And once afterwards did health fail, and require assistance, taxing your indulgence. Yet year after year was granted of God and yourselves, while more and more of the power of labor, and joy in the labor, came to me. Only once, in these many years of our connection, have I been separated wholly from you, and then but for four months abroad. Every one of our seasons of general anxiety and seasons of thanksgiving, every closing and opening year, without a single exception, I have been permitted to share with my people. And now the month in which this connection was formed finds it a longer ministry by six years than any the society has known; and finds me the oldest pastor in the city, having spent with you thirty-three of the forty years that I have been in the ministry.

Very insensible should I be, if I gave no expression to the gratitude I feel to you, and to the Giver of all. The time has come when it should be expressed without reserve. To-day I stand probably on the last months of my pastoral rela-

tion. With the year now closing, I resign the trust which you committed to me, and which you have continued through the largest and best portion of my active life.

Do not ask me to give in full the reasons that have brought me to this conclusion. There has been nothing sudden or hasty in it, nothing outside to cause it. Three years ago, as you remember, I expressed a willingness and purpose to give place to another, whenever the welfare of the society should require it; and, since that, I have not been unobservant of myself or of others, — of myself especially; for with others I have not conferred, and no one has said a word to me to accelerate my purpose. Let this be distinctly understood. Nothing that the society or any of its members have done, or not done, has influenced me to take this step now. No minister, it is true, ever knows the feeling of all his people towards him; but, so far as I do know, I believe I retain all the regard and confidence that I have ever gained. My present action proceeds from an inward and growing conviction, that a change

is best for the society. And, in being just to you, let me be honest for myself. I cannot plead inability to continue the work. I am not conscious, though others may be, of failing strength; and sure I am, there is no weariness or loss of interest in the work. Never have I worked harder, or written more, or visited more, than in the last years; never have I experienced more ease or enjoyment in the performance of all the duties of my calling. It is a calling, not only of my choice, but of an increasing affection. I doubt if any one ever loved it more. No office, honor, or wealth, I am persuaded, can yield more full and pure satisfaction. Not till I have lost all power of action shall I willingly relinquish the profession or work of the ministry. But I have no right to expect that I can long perform the many duties, or bear the responsibilities, of a large and growing parish. I know too well that weakness and dulness often come upon the servants of the public before they are themselves aware of it; and I would not expose myself or you to such mistake and injury.

Besides, the times have changed since I came to the work, and with them the conditions of a useful ministry. Few preachers can hope to avoid the monotony and weariness of many years' constant service in the same pulpit. Then there is a spirit of restlessness and demand now, particularly with the young, which we may lament, but cannot control, and which may not be wholly evil. Instead of complaining and contending uselessly against it, we had better meet it like men and Christians, directing it to good ends, even if we ourselves be the sacrifice. But we shall not be. No willing laborer in any field need be idle or useless. It is one feature of these very changes, that they bring with them other and new ways of serving the community even religiously. Suffer me so to aid you. Suffer me to remain among you, in the service without the office. "Ye are in my heart to die and live with you," — to die as to official relations, to live as a brother and helper; to live or die in the faith that is every year more precious, and with the people whom every change has bound more

closely to a heart whose aching and yearning, in this hour, none will ever know.

One word more. Spare me the pain of refusing a colleague-pastor. That relation also has been affected by the times, and seldom is independent, equal, and useful. Nor would I subject the society to a double burden. I thank God that I have been able to work alone thus far; and I would ask for my successor the same privilege. Only as a colleague-parishioner would I help him, and help you all; standing here at times, if needed, in the wonted place, with which the most precious memories and cherished hopes are identified. This pulpit, this house, all who have worshipped and communed with us, — all who have gone from us to a holier communion, still near in spirit and power, — make part of my being, and will for evermore.

Happily, we share a fellowship circumscribed by no place, time, or sect. Affections find no barriers. If I have been true to the teachings of Christianity and our own faith, you can embrace all who have ever been with us, wherever they

now worship, on earth or beyond. I hope never to hold a narrower faith. I would neither live nor die in any belief that required me to denounce honest differences, or dishonor the essential truths that have been here proclaimed. If they have failed to produce all the fruits we desired, it may have been the preacher's fault; while the humility, charity, and heavenly hope which I have so often witnessed among you, in seasons of trial and the final change, testify gloriously to the power and blessing of such truths in all conditions of life.

Still, my friends, dear as you are to me, — never so dear as now, — I desire the more for you greater power in the pulpit, greater piety in the pew and the home. I know, better than you perhaps suppose, how often I have failed to meet all your wishes; and, yet more, how far short I have come of the high calling of God in Christ our Lord. But there is another place for the soul's confession. Many reasons have we all for humiliation, equalled only by our reasons for gratitude. Give me your prayers. Continue to

me, as long as you can, your confidence and regard. Work with me in other ways, since we may not work longer in this way, for the common good, for the furtherance of the gospel, and the victory of faith. Let me serve you whenever I can, till strength and life fail. Let me lay down life itself — not its burden, but its joy — among those I love, and sleep in the "Pastor's Rest."

# *ACTION OF THE SOCIETY*

ON THE

RESIGNATION OF DR. HALL.

## ACTION OF THE SOCIETY.

AT a meeting of the First Congregational Society, held on the Tuesday evening next following the delivery of the foregoing discourse, a communication was received from Dr. Hall, in which he formally presented his resignation of the office of pastor, to take place at the end of the current year. It was then voted, that a committee be appointed to confer with him in regard to his resignation, so unexpectedly made, as the society were not prepared to act upon it without ascertaining more fully his desires and feelings on the subject.

On Monday evening, Nov. 13, the committee had an unreserved conference with Dr. Hall, in relation to his resignation, and ascertained that it

was his feeling that the time had arrived when the interests of the society required a change of pastor, and that he had taken the step deliberately and finally. The committee then stated to him, that, as individuals, it was their earnest and unanimous desire that some connection between him and the society might, if possible, be retained; but, after fully discussing the subject, they were obliged to come to the conclusion that no such arrangement would be practicable.

It was then suggested to Dr. Hall by the committee, that it would be impossible for the society to obtain another pastor before the close of the year, and that it would therefore be very desirable that the time at which his resignation would take effect should be extended. Dr. Hall expressed a willingness to do all in his power to meet the wishes of the society in regard to the time at which his resignation should take effect.

This was all that the committee felt that they were authorized to do under the resolution appointing them; but they took the liberty to prepare, for the consideration of the society, the

following resolutions, which, together with a report of their doings, were offered at an adjourned meeting of the society, held Nov. 21, and were unanimously accepted and adopted: —

RESOLUTIONS.

*Resolved*, That the First Congregational Society have received with profound sorrow the resignation of Rev. Dr. Edward B. Hall as their pastor, announced from the pulpit, on the first Sunday in this month, and also communicated to them in writing on the 7th instant; and, understanding it to have been made deliberately and finally, they accept it, although with great reluctance and regret, at the severing of so sacred a tie.

*Resolved*, That, inasmuch as it will be very difficult to fill the place occupied by Dr. Hall as pastor of this society, he be requested to extend the time when his resignation shall take effect to the first day of May next.*

* Dr. Hall consented, at the request of the society, to continue his connection with them until the first of May.

*Resolved*, That reviewing now the long ministry of Dr. Hall to this society from its commencement, as some of us are able to do, and recollecting that he found us a despondent and discouraged people, and at once, by his devoted and earnest labors, his unblemished Christian character, his eloquence and zeal in the pulpit, and his affectionate ministrations in our homes, raised us from our low estate, and made us a prosperous and happy society in all our relations to him, to each other, and to this community, we cannot help recognizing the hand of Divine Providence in providing for us such a friend, teacher, and pastor in our time of greatest need, and preserving him to us for so long a period, to minister to our highest spiritual improvement and our eternal welfare.

*Resolved*, That we rejoice to know that it is the intention of Dr. Hall to remain with us, in his retirement from office, as one of this society, a friend and fellow-parishioner: and we also rejoice in believing, that as in the past, during his long connection with us as pastor, he has

commanded the esteem and love of his own people, and respect and honor from this whole community, and has won that peculiar attachment which only a faithful pastor can receive from those who have been ministered unto in their seasons of great joy, or of sore affliction, bereavement, and trouble; so, in the future, he will be a shining example of the beauty and worth of a life devoted to the highest service of God and of man; and, as such, we can never cease to reverence and love him as our minister and friend.

*Resolved*, That Dr. Hall be requested to furnish this society with a copy of his discourse, delivered on the first Sunday of this month, that the same may be printed and distributed among its members.

*Resolved*, That a copy of these resolutions, signed by the chairman and secretary, be communicated to Dr. Hall.

# *ACTION OF THE SOCIETY*

ON THE

DEATH OF DR. HALL.

# RESOLUTIONS.

AT a meeting of the First Congregational Society, held Monday evening, March 5, 1866, the following resolutions were passed unanimously: —

WHEREAS, It has pleased our Heavenly Father to remove from this society, by sudden death, the Rev. Dr. Edward B. Hall, who has been for more than a generation our faithful and beloved pastor, —

*Resolved*, That while we most gratefully acknowledge the kind Providence which has permitted him for so long a period to minister to us as a Christian teacher and friend, and to perform with such marked ability and success the sacred duties of his high office, and while we bow with

resignation to the decree of an all-wise Providence, which has suddenly called him from his earthly labors, we cannot but feel and reverently express our deep sorrow at this great bereavement.

*Resolved*, That called so recently to mourn for the severing of the pastoral tie, which was soon to take effect, — although with a continuance of social and Christian intercourse, — this sudden and final separation, in this world, adds to our grief a further burden, which it requires all our fortitude and faith to bear.

*Resolved*, That we find that words are inadequate fully to express our emotions, when we review our pastor's long ministry, and recall to mind the tender interest and earnest eloquence which marked his services in the congregation, the church, and our homes; his faithful and zealous Christian labors for us, and for those dear to us, in season and out of season, in joy and in woe, in life and in death; and it must be left to each individual who now looks back upon the varied experience of life, to give silent testi-

mony to their pastor's constant interest in every joy of prosperity, and his ever ready sympathy and support in every time of adversity: and of all this each heart will make and keep its own lasting record.

*Resolved*, That we shall always cherish the memory of our beloved pastor, as one who has given us, in himself, an example and pattern of the Christian life which he has so often eloquently portrayed.

*Resolved*, That, while we mourn for the death of Dr. Hall as our pastor and friend, we also deplore it as a great loss to the cause of Liberal Christianity, of which he was one of the ablest and most earnest supporters and defenders.

*Resolved*, That, in common with all the friends of Christianity, education, good morals, freedom and loyalty, we lament, in the death of Dr. Hall, the loss of one who, in all his relations to society, has been the truly Christian gentleman and patriot; always foremost in every good word and work calculated to ameliorate the condition and promote the welfare of his fellow-men, to extend

the blessings of true liberty, and to establish the foundations of just government.

*Resolved*, That we deeply sympathize with the family of Dr. Hall, in their severe affliction, by the loss of such a husband, father, and friend; but we rejoice with them in the assurance that he has gone to the reward of a "good and faithful servant," and has left them the sweet memories of a life well spent in the cause of the Saviour he so adored, in his ministry to this people whom he has so long and so faithfully served, and for the benefit of his fellow-men whom he so affectionately loved as his brethren, and whose highest good he so labored to advance; and we earnestly pray that all these memories may be sanctified to them by their Heavenly Father for their consolation and comfort.

*Resolved*, That the president of this society be requested to communicate a copy of these resolutions to the family of Dr. Hall, and to cause them to be published in the daily papers of this city, and in the "Christian Register" and "Christian Inquirer."

# *ORDER OF SERVICE*

AT THE FUNERAL OF

## REV. EDWARD B. HALL, D.D.,

THURSDAY, MARCH 8, 1866.

# ORDER OF SERVICE.

VOLUNTARY, — CHOIR.

SELECTIONS OF SCRIPTURE, — REV. E. M. STONE.

HYMN No. 121.

1.

My Maker and my King,
To thee my all I owe;
Thy sovereign bounty is the spring
From whence my blessings flow.

2.

Thou ever good and kind,
A thousand reasons move,
A thousand obligations bind
My heart to grateful love.

3.

The creature of thy hand,
On thee alone I live;
My God, thy benefits demand
More praise than life can give.

4.

Oh! what can I impart
When all is thine before?
Thy love demands a thankful heart;
The gift, alas, how poor!

5.

Oh! let thy grace inspire
My soul with strength divine;
Let all my powers to thee aspire,
And all my days be thine.

PRAYER, — REV. A. WOODBURY.

HYMN No. 551.

1.

My God, I thank thee! may no thought
E'er deem thy chastisements severe;
But may this heart, by sorrow taught,
Calm each wild wish, each idle fear!

2.

Thy mercy bids all nature bloom;
The sun shines bright, and man is gay;
Thine equal mercy spreads the gloom
That darkens o'er his little day.

3.

Full many a throb of grief and pain
Thy frail and erring child must know;
But not one prayer is breathed in vain,
Nor does one tear unheeded flow.

4.

Thy various messengers employ;
Thy purposes of love fulfil;
And, 'mid the wreck of human joy,
Let kneeling faith adore thy will.

ADDRESS, — REV. E. S. GANNETT, D.D.

SENTENCE, — CHOIR.

BENEDICTION, — REV. A. WOODBURY.

DR. GANNETT'S

# *FUNERAL ADDRESS.*

# ADDRESS.

SOMETIMES we surround the bier of the dead with feelings of so unmixed a character, that they become more oppressive through their simplicity. The sadness that weighs upon our hearts is relieved by nothing pleasant in the past, nothing bright in the future. Again, we are called to follow to the grave one, who having exhausted not the energies of physical life alone, but the ability of usefulness and even the capacity of enjoyment, we feel only gratitude at the thought that he has

exchanged a worn-out existence for the freedom and vigor of immortality. At other times, and more often, the discipline which we endure includes various elements,—the pain of separation, the joy of faith, the precious remembrance, the divine promise, the surprise, the shock, the bereavement, chastened by the believer's trust and the peace that God giveth. It is with such mingled emotions that we now look on the lifeless form which it was most proper should, for one solemn hour, on its passage from the home where its presence had been like the clear light of day to the place of its final rest, lie within the walls of the sanctuary to which its willing feet had been so often turned, and amidst the tears of those who recall the earnest tones of a voice that will never again lead their souls along the way of prayer. We do not disturb the associations of the house of worship by giving this hour to the memory of him who for more than thirty years has conducted its services. What is more in harmony with the purposes for which the congregation, now bereft of their teacher, have

usually assembled here, than the study of a life that illustrated the value and efficacy of the truth which he labored to interweave with their spiritual growth? Is not a good life embodied truth; the visible, instead of the audible; the reality, of which language is but the sign, or, at best, the poor description? The preacher's most effective sermons are not given from the pulpit; and when they who have found edification in listening to him collect into their thought the passages of his daily walk among them which were replete with instruction, they may be taught and be moved as they never were by the counsel that fell from his lips.

Of Dr. Hall's life, it may seem that they who have known him in the most intimate relations through these thirty years, — conversant with his open exhibition of character, watchful of the development of his various power, conscious of the influence which he exerted over them, grateful for the example which he set before them, — that they are the persons to speak of his worth. Are they not giving expression to their judgment of

him in this crowded assembly, this drapery of mourning, these sad countenances and tearful eyes? And if, because their hearts are too full for calm speech, they ask our sympathies to interpret their convictions, it would be an unkind denial, should we refuse to make the attempt.

Let me carry you back, my friends, to a period that precedes your acquaintance with him. Fifty years ago, — it lacks but a few months of the half-century, — a youth came to Cambridge to seek admission into its University. It was an anxious day for him, and for those who with him passed through the ordeal of an examination which many of them had more reason to dread than he. He came from the pleasant, quiet town of Medford, where he had been prepared for college under the instruction of one who afterwards for many years held an important position in the University, and whose careful scholarship and conscientious discipline even then must have left their impress on the earliest of his pupils. Through the collegiate course he maintained an irreproachable character; putting aside its perils

with an unobtrusive firmness, and accepting its duties with a cordial assent. If he was not a youth of quick parts, his steady progress towards a rank which placed him among the first in his class made his diligence the more admirable. If he did not draw to himself the affections of his fellow-students with the magnetic power which belongs to some natures, the constantly increasing respect and confidence which they felt, bore, perhaps, a better testimony to his solid worth. Yet I cannot but think *that* college life was the type of subsequent years. He was one who *grew* inwardly and outwardly, subjectively and relatively. His mind was seldom, if ever, rapid in its action. He did not seize upon conclusions, but approached them thoughtfully, or even cautiously. His acquisition was not like the miner's, who strikes on sudden wealth; but more like the farmer's, whose early and late toil is rewarded by the harvest. The consequence was sure but gradual accumulation. He was every year richer in knowledge and in wisdom. His character obeyed the same law of progress. The sympa-

thetic came upon the surface, as it found its way up from the heart, and displaced that which had less of an attractive glow. He became more genial as his years multiplied. They who knew him at the close of life may have loved him most warmly; but they who had known him longest were the most impressed by the moral energy that had added sweetness to uprightness.

After graduation, Mr. Hall spent a year in teaching; a part of that time in Baltimore, where he passed some pleasant months, and a part in Beverly, where he enjoyed the society of the excellent man who was then the minister of the First Congregational church. Returning to Cambridge to prepare himself for a profession to which both his judgment and his tastes inclined him, he spent three years in the Divinity School, and received from Professor Norton the direction towards critical study and theological stability, which it was difficult for any one of the pupils of that admirable teacher not to keep through life. His first settlement in the ministry was with the Unitarian church in the beautiful

town of Northampton, — a church small in numbers, but embracing some of the choicest spirits of the land. The opportunities for study and friendship which it afforded, he was not, however, able to hold long in his possession; for the Providence that so often makes disappointment the avenue to success, by disabling him for the work which he had undertaken, opened the way to his entrance on a larger field of usefulness. After three years, he was compelled by failing health to leave Northampton, and to seek restoration in the softer climate of the West Indies. His improvement was such as to justify him, on his return, in accepting an invitation to preach for a year to the Unitarian society in Cincinnati, — a year of mutual benefit to him and to them. Another year passed, and you entreated him to make this place the scene of his labor. It was not without hesitation that he yielded to your request. "I came here," you remember he said to you when he announced his wish to retire from the ministry, —"I came here with many misgivings. Your last experience had been painful; your position in the

community was prominent; your numbers larger than any I had attempted to serve; while my own strength was not fully confirmed, and I had reason to fear its failure, if no other failure." His decision, though formed under this feeling of self-distrust, was shown by the result to have been wisely made. He threw himself with such earnestness upon the work, that at the end of five years he was obliged again to seek the balmy influence of Southern skies; and, on resuming his loved task, pursued it still with such self-forgetful diligence, that a visit to Europe in the summer of 1850 was a needful recreation for both body and mind. You have expressed, in more fit words than I could use, the benefit which you soon realized from his fidelity in the office to which you had called him. "Reviewing now," is the language in which you signified your estimation of him immediately after his proposal to withdraw from this pulpit, "reviewing now the long ministry of Dr. Hall to this society, and recollecting that he found us a despondent and discouraged people, and at once, by his devoted

and earnest labors, his unblemished Christian character, his eloquence and zeal in the pulpit, and his affectionate ministrations in our homes, raised us from our low estate, and made us a prosperous and happy society in all our relations to him, to each other, and to this community, we cannot help recognizing the hand of Divine Providence in providing for us such a friend, teacher and pastor, in our time of greatest need, and preserving him to us for so long a period to minister to our highest spiritual improvement and our eternal welfare." You could not have said more without subjecting yourselves to the charge of extravagant laudation: you could not have said less in justice to the truth. From the day of his installation, the 2d of November, 1832, to the day of his death, these words were constantly obtaining ground for the emphasis which you have given them.

One-half of his life, that part which included the maturity of his powers, his ripe experience, his most compact yet pliant energy, his widest influence, the years of his domestic happiness,

and the days of his keenest suffering, were spent here. With his ministry here was connected all that was best and dearest in his experience. A sense of duty alone could have led him to think of resigning an office in which he took so much satisfaction. "Nothing that the society or any of its members have done or not done has influenced me to take this step now," he said in your presence when he surprised you all by asking a release from the bond by which he was placed in charge of your spiritual interests; "my present action proceeds from an inward and growing conviction that a change is best for the society." You differed from him in this opinion; many of his personal friends and professional brethren differed from him; the community entertained a different judgment. But so firm was his determination, resting as it did on a belief that he ought to retire, that you were driven upon the necessity — you know how reluctantly — of acceding to his request. As now, but four months after he made that request, we meet in these funeral services, does not the thought occur to

every one, that the mysterious sympathy between the bodily organization and the immortal essence of our being may have had an influence in leading him to that decision, and he unconsciously have obeyed some indication of the failing system that it was time for him to lay aside the implements which must soon drop from his hand?

It is not easy, when we make the friend of whom we are speaking the subject of our study, to separate the man from the minister. Others may find more than I to regret in this difficulty. Is it not a mistake, to carry the desire for a natural expression of each one's individuality so far as to require him to avoid all professional conventionalism? Is it not a still greater mistake, to insist upon a minister's renouncing every peculiarity of manner, dress, or conversation which might serve to remind others that he is a teacher of religion? He need not lose the personal in the professional character: if he be an honest man, the former will give its own complexion to the latter. He need not become a stiff or awkward part of the social machinery, pe-

dantic, solemn, or disagreeable, because he never forgets the function with which he is clothed. He may wear every grace of the Christian ministry without putting on the robe of priestly arrogance. It is not religion, but ecclesiastical misconception, that has made the crook the sign of authority rather than of tender care. Dr. Hall neither obtruded nor disguised the clerical relation in which he felt that he stood to the community. He regarded himself as a religious teacher, not in the pulpit only, or to those alone whom he called his people, but always and in every company, in the familiar intercourse of the week as well as in the special offices of the Lord's day; one, who having sought the privilege of unfolding the gospel of Christ to his followers, it became his duty to maintain the authority of the Christian law at all times. Ought we not to lift into importance in these days, when there is so much of a careless or ill-chosen freedom, the example of a manner which never descended to levity, a style of conversation that reminded us of serious interests rather than of

trivial pursuits, and an habitual air of communion with the highest subjects of thought?

His appreciation of the ministry was such as only a mind touched by the spirit of holiness and a heart of deep sensibility could entertain. He knew into what sacred intimacies it introduces him who is set apart to its service. "Supposing the attachment to be mutual," he says in the discourse from which I have already extracted one passage; "motives pure; duties performed not only with fidelity, but alacrity; the interests of every family and every member of the society studied, and, as far as known, impartially promoted; and the whole office and ministration as disinterested as nature allows, — it is not easy to over-rate the preciousness or sacredness of this relation." Could any words of ours better describe his own discharge of the work to which he gave all that he had of strength or will? Do you wonder now, did you wonder at the time, that he poured out his feeling in the fervid language which follows? — "Oh! there is nothing in public relations to compare with this. There is

nothing in private relations that does not enter into it. Literally, from the cradle to the grave, and reaching far beyond the grave, returning for ever to the soul's memory and fellowship, is the power of this sacred connection and reciprocated affection." In regard to the design of the ministry, our brother held views drawn from his interpretation of the New Testament. He did not consider the chief purpose of Christianity accomplished in elevating the tone of public morals, or in calling into existence the philanthropic enterprises of the day. Prompt as he was to lend his support to these enterprises, and as ready to give encouragement to a healthful literature as to bear his part in theological discussion, he accepted the religion of Christ as the means of redemption from sin and of inward sanctification. In one of his published essays, in which he exposes the errors that vitiate the popular doctrine of the atonement, he contrasts with them the "views of the gospel," which he was desirous of recommending. "Have not these," he asks, "power to loosen the thraldom

of passion, to dispel the mists of ignorance and doubt, to wake from the sleep of sin and death, to turn us from iniquity and bring us to God? They *have* power. Thanks be to God, they can win souls to Christ. They can act by fear or love upon the heart of the believer and the scoffer. They can pierce the conscience of the sinner, and renew the strength of the fainting disciple. They can strike upon the soul, as by the power of God, and break its iron hardness, search its secret depths, warm its coldest recesses, and illumine its heaviest darkness." We can easily imagine what were the topics of preaching, and what the aims, of one who wrote these sentences.

In religious belief, Dr. Hall did not allow himself to occupy an equivocal position. His opinions were distinctly formed and firmly held; bringing him into antagonism with other opinions, which, on this side or that, demanded a faith or a freedom for which he could find no justification in the Scriptures, but never involving him in angry dispute or unfriendly differ-

ence. He was a Unitarian, in opposition to the prevalent notions respecting the Divine existence and character, the nature of man, and the expiatory value of the Saviour's death; but how free he was from sectarian animosity or superciliousness, the relations which he cultivated beyond his own denomination, and the esteem in which he was held by this community, are sufficient proofs. He was attached by the strongest convictions of his life to what he called, with a fond emphasis, "the old evangelical faith," that listens to Christ as the anointed Messenger of God, and kneels in gratitude at his cross; but how far he was from cherishing severity of judgment or unkindness of temper toward those who put a more rationalistic construction on the facts or doctrines of Christianity, may be learned from the respect of which he was everywhere the object, and from his eager recognition, even in private correspondence with one whose affinities were like his own, of "an honest desire to do good," and of a successful pursuit of their desire, on the part of some whose liberal tendencies

seemed to him to lead them away from "the truth as it is in Jesus." That there was nothing lax in either the practical or the doctrinal exposition which he gave to the truth is conclusively shown by the first paragraph of the tract to which I have just referred. "All men are sinners. The word of God declares this unequivocally and most solemnly. Universal observation confirms it. Human nature shows it in all ages and all circumstances. Every conscience attests it; or, if it do not, it is because of its own deadness or perversion. Every man must feel that he has transgressed the laws of God, and if iniquity were strictly marked against him he must be condemned. He needs forgiveness. The mercy of God is his only reliance. How is that mercy to be obtained? The question has been anxiously asked in all ages; and reason and nature, superstition and philosophy, have been tasked in vain for an answer. It is a question which Revelation alone can definitely answer." We find neither timidity nor ambiguity in such language.

A minister though he was in the whole purpose and plan of his life, a diligent student, and a devoted pastor, Dr. Hall did not confine himself to parochial duties. He took that broad view of the ministry which brings it into connection with all social affairs and human interests. Without neglecting more immediate obligations, he was not slow to espouse any good cause that asked his aid. By such timely service, he extended his influence in this city, and won consideration elsewhere. To education, to temperance, to peace, to freedom, to patriotism, he contributed the sympathies of a generous conservatism and a sound liberality. He neither reverenced the past too much to be unmindful of signs of progress in the present, nor indulged such sanguine hope for the future that he was blind to obstacles which only a patient zeal can overcome. By temperament cautious, held back by principle from rash undertakings or violent proceedings, yet an outspoken advocate of the right, and a firm believer in its final triumph, he united in happy proportion elements of character and of

conduct that are often brought into conflict. By a versatile activity, and a moderation that avoided extremes, he drew to himself the confidence of the community. His counsel was sought, and the labor which he cheerfully performed was gratefully acknowledged. The seat that for twenty-five years he filled on the Board of Trustees of the University, in which Providence may rightfully take an affectionate pride, was but one of many proofs in what esteem he was held. In no sense a worldly man, he had a large share of that worldly wisdom which is necessary for the proper management of affairs. The theoretical never led him off from the practical. I presume, that, in matters of business, his judgment would have been as worthy of reliance as that of most men who had spent their lives in secular industry. To the practical quality of his mind, the good sense with which he chose and the discretion with which he pursued his ends, we must ascribe in part the success that rewarded his efforts. The prosperous condition of this religious society in its

various interests, social, financial, and spiritual, in its organized worship, its liberal charities, and the close union of its members, is the result of that judicious care which never neglected opportunities and never outran circumstances. The Ministry-at-large is indebted to him for an impulse which projected it into favor; and the sister church, which to-day is a sincere mourner, can bear witness to his uniform and often efficient friendliness.

In wider circles of acquaintance and influence, he was almost as well known as here. Never inattentive to his work at home, he found time to render much useful service abroad. His brethren in the ministry welcomed his presence, and profited by his advice. Whenever he appeared in their pulpits, he could not mistake the gratification he afforded; while they who heard him could not be insensible to the benefit they received. The universal feeling of bereavement which our churches acknowledged when the intelligence of his death reached them, was enough to mark the place he had in their regards. The first

person to whom I communicated the information on Sunday morning, after an involuntary cry of surprise, exclaimed, "Oh, what a light has gone out!" Throughout our denomination, his name was as a household word. Meadville invited him to spread the fruits of his ripe wisdom before her young men. Antioch will never in future be without a memorial of his existence. Harvard long ago laid her honors on the head of this worthy son. It was not among the least of the marks of public confidence which were bestowed on him, that he was for several years chosen President of the American Unitarian Association, till he declined a re-election. When it was known that he had decided to leave this pulpit for a younger incumbent, we congratulated ourselves that he would still be seen and heard in the meetings which alike represent and increase the force of our body.

From so busy a professional life, little time could be snatched for any employment that was not connected with its main purpose. It can hardly be said that Dr. Hall turned his attention

to any other work than such as fell within the scope of his ministry. The one task to which he set himself, that may, even more than his general usefulness, keep his name before the eyes of other generations, was the preparation of a volume which required a rare union of delicacy and skill in availing himself of the materials at his disposal. The subject of the Memoir, to the writing of which he brought the same conscientiousness as to the composition of his discourses for the pulpit, was one of whom it was difficult to speak in terms which they who did not know her should not deem the rhapsody of partial friendship. A woman of such singular goodness, yet such harmonious excellence, such perfect simplicity, yet such various wealth of character, such strong yet quiet faith, such fervent yet self-controlled love, such modesty, with such energy, such active disinterestedness, and such hopeful piety, it was a hazardous undertaking to describe her, in whom they who knew her best could see no lack and no excess. Her biographer wisely let her

describe herself in the extracts which he gave from letters written in the frankness of trustful affection. How well he executed his task the approval of the public voice has declared. He has done what but few authors are able to do: he has made a permanent addition to the literature of the world. The lesson which he wished to inculcate through this example he himself explains in two sentences, — one at the beginning, the other at the close, of the book, — which deserve, like choice pictures on the walls of our houses, to be hung up in the chambers of memory. "It may serve to show," he says, in the Introduction, "that the sphere of woman, even the most domestic and silent, is broad enough for the most active intellect and the largest benevolence." And, as he dismisses his work, he remarks, "If *this* appear, it is enough; that religion, with or without rank, wealth, beauty, rare endowments, varied accomplishment, or any singularity, can lift woman to the highest distinction, and confer the most enduring glory, — that of filling well, not the narrow, but

the wide and divine realm of home." It is a touching circumstance, and one that has almost the sublimity of a prophetic act, that the last effort of Dr. Hall's life was the affixing of his signature to a paper intended to convey the copyright of his Memoir of Mrs. Ware to the American Unitarian Association. The strongly marked yet tremulous character of the chirography shows with what difficulty he guided the pen but three hours before his death.

It is from the impression that such a life as that of our friend is suited to make upon us, rather than from a keen analysis of his character, that we shall draw the instruction with which our hearts may be enriched. We shall in vain look for any extraordinary incidents in his life, or any salient points in his character. It was through a happy combination of elements that were made helpful to one another, and through an industry which never relaxed its diligence, that he was enabled to accomplish so much. No one faculty obtained or originally possessed a disproportionate pre-eminence. He

had but little imagination; his understanding was vigorous, but not massive; his reflective powers were not superior to those of most other educated men; his executive ability was the result of training, rather than of original endowment. He was neither a brilliant writer nor a powerful speaker. A deliberative assembly would not have been borne away by the vehemence of his logic, nor a popular meeting been electrified by the splendor of his eloquence. And yet he commanded attention, inspired confidence, secured respect, and exerted an influence that spread and deepened with every year of his life. The most remarkable feature in his personal history was constant improvement. Steadily, quietly, but unceasingly, he added to his resources, intellectual, moral, spiritual. A wise and good man when he first came among you, he was a wiser and a better man at the end of the first five, and the next five, and the next ten years; a wiser and a better, and I think I may say a happier man, the farther he advanced into the mystery of existence. He had many

blessings; and he saw in them the testimonies of a goodness that he adored. He had sharp sorrows; and he regarded them as methods which "the Father" used to draw the filial heart to himself. Beneath his own roof he tasted the sweetest joys which home can yield; and across his own threshold he had followed one and another to the grave. He was not a stranger to the discipline which tries the spirit by its consciousness of want and weakness: but he had gathered strength from self-conflict; and, though the occasion never crossed his path, if it had fallen in his way he would have shown himself to be one of those —

> "to whom a strength is given,
> A will, a self-constraining energy,
> A faith which feeds upon no earthly hope,
> Which never thinks of victory; but, content
> In its own consummation, combating
> Because it ought to combat, (even as love
> Is its own cause, and cannot have another,)
> And conscious that to find in martyrdom
> The stamp and signet of most perfect life
> Is all the science that mankind can reach, —
> Rejoicing fights, and still rejoicing falls."

He was not called to bear this test, or give this proof of the consecration which he had made of his whole being to the glorious end, for which humanity is subjected to the toil and struggle and peril of the experience through which it must pass that it may reach perfection. He was not doomed to fall, that his defeat might swell the triumph of the foes of God and man. But not less conspicuous, nor less true, was the quality in his life which gave it its great value and power. Who could mistake this quality? When I was able to collect my thoughts after hearing of his removal, the knowledge of which came to most of us like the lightning's blinding flash, the one word that seemed to me to be the central point in my recollection of him was faithful, — *faithful*. It would yield its place to no other word. No other word would fill its place. He had been a faithful minister, a faithful man; faithful in public and in private; faithful in his home, — let me be beware lest, with too bold a step, I intrude where only they who enjoy the privilege of intimacy may pause to say, "God be

your comforter!"—faithful in his pastoral relations, as so many aching hearts attest; faithful in his delivery of the message with which he was intrusted for the congregation when he met them here; faithful to every opportunity of diffusing a wholesome influence around him; faithful in self-culture and self-discipline,—for, if he was not, how could he have maintained such integrity of life before ten thousand eyes against the frequent pressure of unpropitious circumstances?—faithful in the closet, since only in communion with God could he have acquired that purity and solidity of character which came under our notice; faithful according to that which had been committed to him,—whether ten talents or two it matters not, so long as the example stands complete, and the encouragement ample, for our imitation.

I lingered over the word. I could not resist the fascination and the authority with which it held me. At last I released myself from this monotone of thought, only to be caught within the grasp of another word that appeared not less

to belong to him, — "Done." It held me as I repeated the sentence so appropriate in this new connection, — "Well done, good and faithful servant!" It seemed to me to separate itself from the rest of the line, and to stand in its own absolute meaning. *Done*, — finished, — the work ended, — the time arrived for us to give him up, — the earthly life completed as well as closed, — was this its meaning? The more I thought, the more ready was I to accept it in this sense. Why not? It does not lessen our faith in another life, to believe that this had rounded its circle. We borrow fresh assurance of immortality from such a truth. To die when earth has no more work to demand of us, is to enter on our heavenly progress at the right moment. He of whom I am speaking once added, after quoting from the lips of another the expression, "He has passed on," "Passed on! Beautiful thought! He has not stopped, he has not ceased to be; he has passed on, in faith and duty and love, to higher labors and undefiled reward." Shall not we say the same of the friend whose mortal vestment

alone is waiting for its burial? Yet, before I follow the spirit to its new abode, I must tarry a little longer near this sign of the past, — *done*. Had he not finished his work? Had not the earthly life reached its natural limit? Ignorantly indeed, but truly, he was the prophet of his own departure. He did not know, when he delivered back into your hands the ministry which thirty-three years before you had placed in his hands, that he could have retained it but a few weeks longer. He did not know, when the organ of sight suddenly failed to discharge its office, and he stood before you conducting without book or paper the services of this place in their usual order, that he would never again turn the leaves of the sacred volume from which he had drawn so much for your instruction. He did not know, when he repeated the lines, —

> "My God, thy benefits demand
> More praise than breath can give," —

that his next offering of praise would be made where the angels strike their harps of holy sound.

Yet each step was a preparation for the next, and for the last. He had lived out his appointed term. The unseen messenger of the Divine love touched the thread which was just ready to break, and the released spirit "passed on,"—passed up, passed into the blissful recompense of the faithful.

He had asked for a little longer period of co-operation with you in behalf of the interests which were nearest to his heart. "Work with me in other ways," was his entreaty as he divested himself of the ministerial relation, — "work with me in other ways, since we may not work longer in this way, for the common good, for the furtherance of the gospel and the victory of faith. Let me serve you whenever I can, till strength and life fail." How characteristic the wish! How like his whole course the request conveyed in those words! Work, with you, always. But he knew that the end must at some time come; and, alike without dread and without impatience, he looked forward to the dimly descried hour. What was his desire, what his

prayer, in view of that hour? "Let me lay down life itself — not its burthen, but its joy — among those I love, and sleep in the 'Pastor's Rest.'" Sooner than thou didst anticipate, faithful laborer, has thy wish been granted. The life, of which not the burthen, but the joy was felt to the end, thou hast laid down among those dear to thee. With sorrowing but with tranquil hearts — for thou hast taught them submission to the Supreme will — they shall bear thee to thy sleep in the spot which by its very name soothes our grief, — "the Pastor's Rest." Rest there, friend and brother, in undisturbed repose, while a thousand tender associations shall hallow thy grave, and careful nature shall clothe it with verdure, as if to remind us that thine will be a green and fragrant memory. Rest there, did I say? Sleep in the place where dust returns to dust? Forgive me, believers in a gospel of everlasting life! Forgive me, thou who hast put on thine immortality! Not here, where he pointed the mourner to heaven; nor there, whence he lifted the eye of faith to the spiritual mansions; nor in any

place, nor at any time, — let us speak of him as *dead*. It is a sad and cold word. Alive, *alive*, more conscious of life than he could be while with us; with undimmed sight and renewed strength; welcomed by those who had gone before him; surrounded by the holy and happy ones in whose society the intimacies of earth are not forgotten, though the sympathies of the soul be quickened; gazing on that face radiant with light which he loved to study as he saw it through the gloom of crucifixion, or prostrate in the rapture of adoration before Him who is at once hidden and revealed by the ineffable glory; drinking in with delight the knowledge which on every side invites his enjoyment, or moving in rapid flight to execute the errands of Divine grace on which he is sent through realms of being that have never passed across the astronomer's field of vision, or bending in fond ministries of influence over those whom he has left to bear a little longer life's toil and peril, — so will we think of him. And, as our thoughts climb up to the blessed experience of which he is now a

partaker, our ears shall be unsealed, and the echo of that salutation which greeted him when he passed through the flaming gates into the celestial abodes shall fall like heavenly music on our spirits, — "Well done, good and faithful servant! enter thou into the joy of thy Lord."

# *NOTICES*

OF

# THE DEATH OF DR. HALL.

# NOTICES.

[From the "Monthly Journal of the American Unitarian Association."]

## EDWARD BROOKS HALL, D.D.

OUR circle of churches has met of late no bereavement which will be so widely and deeply felt as that which has befallen them in the death of Dr. Hall, of Providence, R.I. He had been for so many years heartily and actively devoted to all the relations and duties of his profession, so conspicuously and so acceptably too, that the blank which his departure leaves is especially great. Not alone in his own immediate sphere of ministerial and pastoral labor, but wherever our faith had planted its institutions, religious, educational, or eleemosynary, will his ability and faithfulness as a preach-

er of the everlasting gospel, his love of popular education and of sound learning, and his ready and earnest benevolence, be gratefully and long remembered and honored.

Edward Brooks Hall was a native of Medford, Mass. He entered Harvard University at Commencement in the year 1816, and graduated in 1820, in the class of which Drs. Furness and Gannett are surviving members. A year spent as a teacher partly in the city of Baltimore, and partly in Beverly, Mass., placed him just so much in their rear in his theological studies; and he left the Divinity School at Cambridge, in the class of 1824, with the late Dr. Young, of Boston, and Rev. (now Hon.) Charles W. Upham, of Salem, Mass. On the 16th August, 1826, he was ordained pastor of the Unitarian Church at Northampton; from which office, filled to the utmost acceptance of a small but devoted people, he was obliged by enfeebled health to retire after a little more than three years' service. In November, 1829, he resigned his charge, and spent the following winter under the genial skies of the

island of Cuba. He returned in the spring of 1830; and, finding his health improved, soon after yielded to an invitation to give a year to the First Unitarian Church in Cincinnati, Ohio. The climate of the interior aided the work of restoration; and, on the 14th of November, 1832, he was installed pastor of the First Congregational Church at Providence. We well remember, as almost the only apprehension we indulged on his accession to that arduous and important post, our anxiety lest the still delicate condition of his health might soon prove inadequate for its demands. He felt it himself; for, in allusion to that epoch of his life, he said to his congregation in the sermon he preached on the 5th of last November, immediately previous to his formal resignation, "My own strength was not fully confirmed, and I had reason to fear its failure." The apprehension, in a degree, was realized; for five years "brought in the end," he adds, "the necessity of absence for a short time in a Southern clime." The frame that seemed so unstrung became now braced anew for a longer continuous term of

duty than ever before. Not till thirteen years more had passed did it again require repairs; and from the year 1850, when the anxiety of a generous people sent him abroad for the benefit of a sea-voyage and recreation in foreign travel, he labored most industriously, faithfully, ably, and successfully in his chosen and beloved work until within a few months of his death. The resolutions respectively passed by his parishioners at the time of his resignation, and after his death, were no words of form. They were as honorable to them as to him; speaking as they did, honestly and affectionately, their just appreciation of pastoral services most faithfully and lovingly rendered for a period of time covering more than that of a generation; of a religious teacher, pastor, and friend, whose words and whose example had ever been in beautiful harmony; of civic, philanthropic, charitable, educational, patriotic labors, always spontaneously and generously given, but with no dereliction of special obligations or duties belonging to his high office in the Church. The flourishing commu-

nity in which he lived and labored so long; its admirable public schools, its Athenæum, its various literary and benevolent institutions, in helping which he always took a leading part; its social and religious life, of which he was at once a distinguished ornament and conservator, — all echo back, confirm, and justify the estimate of his own immediate parochial charge. The honorary degree of Doctor of Sacred Theology, conferred upon him by his Alma Mater in 1848, was but a well-merited token of the high esteem in which she held her son as a Christian minister and theologian; while Brown University, at Providence, honored his love of sound learning by calling him into her counsels as a member of her Board of Trustees as early as 1841, a post which he held till his death.

Dr. Hall was early married to Harriet, daughter of the late Dr. Ware, sen., Professor of Divinity in Harvard University; and by her had six children, of whom Rev. Edward H. Hall, of Plymouth, Mass., is the only survivor. His second wife, who also survives him, was Louisa

Jane, sister of Hon. John C. Park, and daughter of the late Dr. John Park; the latter gratefully remembered as the accomplished and successful Principal of a school of the highest grade for young ladies, which he established in this city, whence he removed to, and died at, Worcester. Of this marriage a daughter remains.

And now, after the admirable analysis of Dr. Hall's character given on the day of his burial by his classmate and friend, Dr. Gannett, in his funeral address, there seems nothing to add. Sharing profoundly, however, in the consciousness of his great loss to that which lay so near his heart, — the cause of our own precious faith, and to the churches which sustain it; proud, we confess, of the honor which his marked example of active fidelity to the demands of every relation and office to which he was called did to that faith, and desirous as we are to commend that example to the widest admiration and imitation; grateful, too, for the constant and efficient aid which he always gave to our Association, of which he was at one time President, — we

place on record our concurrent testimony to his worth, our regret at his departure; a regret, however, oh how gently tempered and subdued by the remembrance that his death was but the seal to a fidelity and completeness in duty, as rare as it was eminent; that it came just as he desired, among those he loved, and had served in every way that he could, till strength and life failed!

Dr. Hall was sixty-five years of age. His health of late had become impaired by an organic disease of the heart; and, a few weeks before his death, he was threatened with blindness. Two Sundays previously, he preached in his own pulpit extemporaneously, reciting *memoriter* the Scripture lesson and the hymns. The sweet submission of his spirit under this trial was a striking and beautiful illustration of the power of his faith; and the divine mercy in suddenly, all prepared as he was, calling him away before the burden of incapacity should have fallen upon him, and where his dimmed sight should be exchanged for open vision, must be reverentially and gratefully confessed.

The funeral services were most judicious and fit. Rev. Dr. Hill, of Worcester, the former pastor of Mrs. Hall in that city, and a familiar friend of her late husband, offered prayer at the home with the immediate family. The body was then borne to the church on the shoulders of colored men, for the freedom of whose race Dr. Hall was always an earnest advocate, preceded by the pall-bearers, and followed by the male kindred of the deceased, his brethren of the clergy from various places, the members of his congregation, and citizens. At the church, the pulpit being draped in black, relieved only by a cross of white camelias; and the coffin, which was also covered by black broadcloth, and on which lay another floral cross and crown, being placed beneath it, — the public services proceeded. These consisted of two hymns, which were favorites of Dr. Hall, and but recently during his short confinement repeated by him to his daughter, — the one Professor Norton's, "My God, I thank thee," &c.; the other, Mrs. Steele's, "My Maker and my King," &c., with appropriate an-

thems; reading of Scripture by our brother, the Rev. E. M. Stone, minister at large in Providence; prayer by Rev. Augustus Woodbury, pastor of Westminster Church in that city; and the funeral address by Rev. Dr. Gannett, of Boston. After the benediction by Mr. Woodbury, the body was borne, as before, to the hearse, and the funeral cortège of seventy carriages attended it to the cemetery; where Dr. Osgood, of New York, read portions of the burial service; the hymn, "I would not live alway," was sung by the choir of Dr. Hall's church; and the benediction was pronounced by Dr. Farley, of Brooklyn, N.Y. Both officiating clergymen had been intimately associated with the deceased in professional labors in Providence, — Dr. Farley as the first, and Dr. Osgood as the second minister of Westminster Church in that city; Dr. Hedge, of Brookline, Mass., who was unavoidably absent on this occasion, having been the third and the immediate predecessor of the present incumbent, Mr. Woodbury. The experience of this Association is amongst the

cherished remembrances of their professional lives.

In the "Pastor's Rest," at the beautiful cemetery of Swan Point, — a spot set apart by his society for the burial-place of its pastors, — repose his mortal remains; attended there by a cortège — which reached more than a mile — of hearts that honored and loved him living, and mingled their gratitude with their sorrow now that he was dead. The spirit of sect seemed exorcised from that burial. The pall was borne, in part, by representative clergymen of the different Protestant churches of the city: Dr. Caldwell, of the Baptist; Bishop Clark, of the Episcopal; Rev. Mr. Fay, of the Universalist; Rev. Mr. Trafton, of the Methodist; Dr. Tobey, of the Friends; and President Sears (Baptist), of the University: while Drs. Bigelow, of Boston; Farley, of Brooklyn, N.Y.; Lincoln, of Hingham; and Briggs, of Salem, — represented our own body; and Nehemiah S. Draper and Joseph Balch, Esqs., the church and society of our departed brother.

[From "Providence Journal" of Monday morning, March 5, 1866.]

## DEATH OF REV. DR. HALL.

Of how many of our eminent citizens has death bereft our city during the last few months! How rapidly are the fathers and leaders of this generation passing away! How often, during the past half-year, has it been our sad office in these columns to pay our last tribute of respect to those who by their age, their wisdom, their long public services, their exalted character, had won the almost filial affection and reverence of this community! Only a few weeks ago, we recorded the death of the oldest pastor in the city, — the venerable Rector of St. John's Church, who for about sixty years had ministered at the same altar. And now the preacher next in the order of seniority, the pastor of the First Congregational Church and Society (Unitarian), the Rev. Dr. Edward Brooks Hall, who for a third of a century has gone in and

out before his beloved people, has also departed for ever. He died, very suddenly, on Saturday afternoon, of a disease of the heart.

It is well known to our readers, that last November, at the expiration of the thirty-third year of his pastorate here, he tendered his resignation, to take effect on the first of January, because, as he said in the discourse in which he announced his resignation, he had no right to expect that he could long perform the many duties, or bear the responsibilities, of a large and growing parish. Still he was not conscious then of failing strength; and, in accordance with the urgent request of his parish, he consented to defer his resignation until the first of May, and continued as usual to discharge the duties of his office.

So vigorous was his purpose, that when, a few weeks ago, his eyes failed him, with all the determination and courage of youth he set himself to committing to memory the hymns and the passages of Scripture which he wished to use in the pulpit, and so, for two Sundays, conducted

his services without aid. His hearers and he himself were gratified with his success in this effort; and he longed to repeat the exercise. He loved his profession; and, though he felt that the whole charge of a large and important parish would soon be too much for his strength, he desired to labor as a minister to the last.

In the discourse to which we have referred, he said of his vocation, "It is a calling, not only of my choice, but of an increasing affection. I doubt if any one ever loved it more. No office, honor, or wealth, I am persuaded, can yield me more full and pure satisfaction. Not till I have lost all power of action shall I willingly relinquish the profession or work of the ministry."

In the summer of 1864, his son returned from South Carolina in a condition of sickness far more advanced than had been supposed by the family; his disease having been, as is believed, caused by exposure while in the service of his country. The anxieties and grief connected with his son's illness and death left their traces on Dr. Hall's system, from which he never fully re-

covered. He was seen by others to be less vigorous than before, though he was not willing to acknowledge it, and appeared not to be aware of it.

The symptoms of his last sickness did not attract much attention till about a fortnight before his death, though, for a year or two, there had been occasional difficulty of breathing, as well as loss of strength and flesh. Within two weeks past, he has suffered much; and it became evident that there was an organic affection of the heart.

He preached for the last time on the first Sunday in February, and was in the pulpit two weeks after that. At about half-past five on Saturday afternoon, while sitting in his chair, he recited the following lines from the well-known hymn by Mrs. Steele: —

"Thou ever good and kind!
A thousand reasons move,
A thousand obligations bind
My heart to grateful love.

The creature of thy hand,
On thee alone I live;
My God, thy benefits demand
More praise than life can give."

Perhaps because he was so distressed for breath, he substituted the word *breath* for the word *life* in the last line, and, as he completed the line, fell from his chair to the floor, and expired.

The public had not been aware of his dangerous condition, and were therefore quite unprepared for the announcement of his sudden death. The sorrowful tidings of his decease will awaken sincere grief in the hearts of many, far beyond the limits of our city and State.

Dr. Hall was born in Medford, Mass., Sept. 2, 1800, and graduated at Harvard College in 1820, in the same class with several eminent divines, among whom were Dr. Gannett, Dr. Young, and Dr. Furness. He received the honorary degree of S.T.D. from that institution in 1848. He passed through the Divinity School at Cambridge, graduating there in 1824.

He was first settled as minister at Northampton, Mass., where he remained four years. He was then interrupted in his labors by ill health. He travelled for about two years, and preached

one year in Cincinnati. He was installed as minister of the First Congregational Society in Providence, Nov. 14, 1832, and remained its pastor till his death, — a period of more than thirty-three years; rather more than half his life-time. The ministries of three successive pastors — Drs. Hitchcock, Edes, and Hall — extended over more than eighty years. During his long pastorate, Dr. Hall was twice obliged to leave the society for a short time, on account of ill health, once making a journey to Europe.

Of his ministrations to his flock, in private and in public, this is perhaps not the place to speak in detail. The voices of his afflicted people will do justice to the talent and industry and affection which have been instrumental in securing such prosperity for the now large and important parish; and some of his loving clerical brethren will portray, as we are incompetent to do, the intellectual, moral, and religious endowments of the preacher who has wielded so large an influence, not only in his church, but throughout his denomination, and even far outside of it.

One of his parishioners, who has sat under his preaching many years, writes us as follows: —

"Dr. Hall leaves the bright memory of a consistent Christian character. He had lived in this community one-third of a century, and has won the high esteem of all who knew him, in different walks of life and in all religious denominations. Firm in his own views of Christian faith, he maintained cordial friendship with ministers and laymen of other names. As a preacher, he was distinguished for spirituality and earnestness. The solemn tones of his voice are associated in many hearts with their tenderest recollections of sacred things. He excelled particularly in preaching on occasions which called forth warm sympathy with the trials of others. He was a firm believer in the truth and sanctity of Divine Revelation, and in the divine mission of our Saviour."

Though Dr. Hall has devoted himself with untiring assiduity to the interests of his people, he has always taken an active part in all educational, philanthropic, and reformatory move-

ments. He was for many years a laborious member of the School Committee, and has almost constantly been an officer in the Athenæum. For nearly twenty-five years he has been a trustee of Brown University. The temperance cause has ever found in him a warm supporter, even in the days when the zeal of many of its professed friends had abated. He took an active part in the formation of the Ministry at Large, and was a most constant friend and helper of that beneficent institution. He has labored in behalf of many other charities, — the Home for Aged Females, the Shelter for Colored Orphans, and others, serving as adviser, and prompting some of the generous donations by which such institutions have been aided. He was an active member, and for several years the President, of the American Unitarian Association. After a recent effort to endow Antioch College, in Ohio, a professorship founded by donations from citizens of Providence, was named the Hall Professorship, as a token of respect for him.

He was one of the earliest and most ardent opponents of that system of African slavery, over whose downfall he was at last permitted to rejoice. He was a most earnest advocate of peace principles; and during his brief visit to Europe, in the summer of 1850, attended the World's Peace Convention at Frankfort as a delegate, and made a speech, which received high commendation. But his peace principles, as he held them, he did not deem inconsistent with the most vigorous war measures in suppressing the rebellion. No man was more zealous than he in sustaining the Government. His voice, his pen, his purse, were at his country's service. He believed in government and in human liberty; and few if any preachers met the crisis more manfully, or spoke of it more aptly, than he. His influence thus extended far beyond the confines of his parish, and helped mould the public sentiment in our city and elsewhere on many important subjects.

His intellectual energies were, however, chiefly concentrated upon his sermons, as, indeed, they

must needs have been to furnish fresh discourses to the same people for a third of a century. A number of his theological discourses have been published. His occasional addresses were of a high order of merit. Among them, we may name, as specially valuable, his Address on John Howland, that on Henry Wheaton, and the Address delivered at the centennial celebration of the founding of the First Congregational Church. He was a frequent contributor to the "Journal." His communications were generally appeals in behalf of some deserving charity or discussions of grave moral questions, and were always written with great facility and clearness. He furnished several articles for religious reviews and magazines. The only volume he ever published is the "Memoir of Mrs. Mary L. Ware," wife of Rev. Henry Ware, jun., his brother-in-law. The popular verdict upon it is read in the fact that it has passed through seven editions.

Dr. Hall was twice married. His first wife was Harriet Ware, daughter of Dr. Henry Ware, of Cambridge. She had six children, of

whom Rev. Edward H. Hall, of Plymouth, Mass., alone survives. In 1840, he married, for his second wife, Louisa Jane Park, daughter of Dr. John Park, of Boston. She, with her daughter, Harriet Ware Hall, still survives. Those who know how tender and affectionate a husband and father Dr. Hall was, will comprehend how unspeakable is the loss of the bereaved family, and will cherish the warmest sympathy for them in this hour of their heavy affliction.

[From "Providence Daily Post" of March 5, 1866.]

## DEATH OF REV. DR. HALL.

AGAIN we are called upon to record the death of one of our oldest and most esteemed clergymen and citizens. Rev. Dr. Edward B. Hall, Pastor of the First Congregational (Unitarian) Church and Society, died at his residence in this city at about six o'clock on Saturday evening. His fail-

ing health, of which he was conscious, caused him, a few months since, to offer his resignation as pastor, which was unanimously refused by the church, he being requested to continue in the sacred office which he had honored by so many years of faithful labor. At the earnest and unanimous solicitations of his people, he consented to continue their pastor until the coming May. His death, however, was unexpected at this time, and will cause deep sorrow to pervade not only the circle with which he was immediately connected, but the city and State where he has been known and recognized as one of the first and foremost in every work of reform and in every benevolent enterprise. No man among us has been more devoted to the interests of humanity or to the works of charity. In Dr. Hall every struggling reform found a firm and unyielding friend. By his counsels and faith in the triumph of the good and the true, many a cause of right, long languishing, renewed its strength and vigor, and went on to a consummated victory. By his death, the cause of tem-

perance has lost one of its most ardent advocates and most uncompromising friends.

As a clergyman, Dr. Hall was faithful and earnest, never failing to commend the good, nor to denounce the evil and the false. He endeared himself to the church with which he was connected, by his many years of earnest and devoted labor. His kind words have given confidence to many a desponding one; his sincere faith in God has smoothed many a pathway in life's dark, hidden way. To his brethren of other denominations, Dr. Hall was uniformly courteous and considerate; and he was much esteemed by all of them for the liberal spirit which he always manifested, shunning all controversy, and willing to honor their convictions, as he held his own sacred to himself.

Another of the landmarks has gone from among us. We take our pen to make mention of life, and death compels us to write of mortality. The grave is seizing, with remorseless grasp, all the great, the good, and trusted of the earth.

"Like clouds which rake the mountain summit,
Or waves that own no curbing hand,
How fast hath brother followed brother
From sunshine to the sunless land!"

In the few short days behind us, we have seen the funeral train following to their last bourne the remains of some of our most eminent and respected citizens. Scarcely has the mournful cortège returned, before another summons comes, — a summons to the tomb. In view of these great changes, of our little hold on life, of the uncertainty of each hour, well may we say, —

"Death, thou art infinite:
'Tis life is little."

[From "Christian Register" of March 10, 1866.]

EDWARD B. HALL, D.D.

THE announcement of the death of this distinguished clergyman was received in this city on last Saturday evening. The suddenness of the

event, and interesting incidents connected with his last hours, will be found in the letter of our special correspondent from Providence. To this may also be added a report of the impressive services at the funeral. The wide-spread and heartfelt sorrow of that scene is the best witness to his labors and character. Fitting allusions to the event, and notices of the deceased, were made by various clergymen of our city in their services on Sunday. Few names are more justly honored among us, and few ministers have worked to such a purpose. After a long and faithful ministry, his monument is one of the largest, strongest, and most devotedly religious parishes in our communion. But our knowledge of his dislike for excessive eulogy forbids us to indulge in indiscriminate praise. Nor are we tempted in his case; for the soberness of truth will be the best tribute to his memory.

Dr. Hall, in the widest and best sense of the term, was a Christian minister. To this he made every thing bend. He threw into his work intellect, imagination, and heart. The

spirit of the Master, whom he so deeply loved and strove to follow, so filled him, as to lead him to toil in the cause of humanity. He was not a mere perfunctionary priest, but a Christian minister, whose sympathies were as various and wide-spread as human need, suffering, and sin. His attachment to his profession increased with his years. In his recent discourse to his people, he said: —

"It is a calling, not only of my choice, but of an increasing affection. I doubt if any one ever loved it more. No office, honor, or wealth, I am persuaded, can yield more full and pure satisfaction. Not till I have lost all power of action shall I willingly relinquish the profession or work of the ministry."

Dr. Hall was born in Medford, Mass., graduated at Harvard College in 1820, studied theology in Cambridge, and was first settled as pastor of the Unitarian Church in Northampton, Mass., in 1826; a position he resigned, after three years' service, on account of ill-health. He was installed at Providence in 1832. In 1848

he received from his Alma Mater the degree of S.T.D. For some months past, he had been an invalid; but his decease was sudden and unexpected. He was twice married. His first wife was Harriet Ware, daughter of Dr. Henry Ware, of Cambridge. She had six children, of whom Rev. Edward H. Hall, of Plymouth, Mass., alone survives. In 1840, he married, for his second wife, Louisa Jane Park, daughter of Dr. John Park, of Boston, Mass. She, with her daughter, Harriet Ware Hall, still survives.

As a preacher, Dr. Hall was most distinguished for moral earnestness and devotional fervor. Only those who have been his constant hearers know his full power in this direction. On special occasions, when he was aroused by the inspiration of his theme, there would fall from his lips passages of soul-stirring eloquence. Often these would be the spontaneous utterance of the moment. As this occurred most frequently among his own people, they best knew his power and effectiveness as a preacher.

The influence of Dr. Hall in Providence, both as a man and preacher, is illustrated by the following: A young clergyman of our faith said, in a private conversation on the day of the funeral, "When I entered college, I attended on the preaching of Dr. Wayland and Dr. Hall, and no man has done so much for me as the latter. In consequence of his preaching, I am to-day a Unitarian minister. I also used to notice his influence over other young men, and well remember, during two seasons when he gave a course of sermons, with what rapt attention the large audience listened; and I could mention the names of several students in college who attended this series of discourses, and were permanently influenced for good." Such spontaneous testimony as this is the best estimate we can give of his power and influence as a preacher.

He was also pre-eminently a Christian pastor. Whatever of reserve he had to strangers was thrown off when his interest in the suffering and needy was awakened. In the sick-room, at the bed of the dying, and in the ministrations of con-

solation, he opened his heart, and poured forth his deepest feelings. Many who have gone to their heavenly home, were they here, could bear witness to the fact that his words of faith and prayer had cheered their passage to the grave. His own afflictions had brought his soul to the Fountain of all strength and joy. He had learned from experience that true piety would take the sting from grief; and this enabled him to become the real minister to the afflicted.

In his opinions, Dr. Hall belonged to the conservative school. He was cautious by nature, and had little fondness for the more rational phases of religious thought. Still, he was large minded, and fellowshipped with the real progressive tendencies of the age. In his denominational relations, he was scrupulously faithful, as his constant presence at all our general meetings attests. He often went from a conviction of duty, believing that the obligation rested on each one to do his part. Now he has gone, and the record of his life is made up more by what he did than what he said. His work has been done

with more completeness than often is permitted to man; and, as he was about to rest from his labors, he was called home. On Thursday his people and a very large circle of friends followed him to the grave. Rest, faithful laborer! God has blessed thee. We mourn; but thou art living in more intimate connection with the Father. We pay the best tribute to thy memory, when we make thy words and example the means of quickening in us a diviner light, and leading us to the Source of all comfort and consolation.

## THE FUNERAL SERVICES.

On Thursday, the appointed day of the funeral solemnities, long before the hour assigned, a large number of persons gathered on the outside of the church, waiting for the procession, in order that they might enter the sanctuary. Many friends and parishioners had already been admitted through the door in the rear. In the mean time, the family and more intimate friends

of the deceased assembled at the house. The clergy gathered in large numbers. Among those from Providence were Dr. Sears, President of Brown University, and representatives from every denomination. Dr. Gannett, of Boston; Dr. Thompson, of Jamaica Plain; Dr. Briggs, from Salem; Dr. Farley, from Brooklyn; Dr. Osgood, from New York; Revs. Calvin Lincoln, Charles Lowe, and other clergymen from Massachusetts, — were present. After a brief and fervent prayer by Dr. Hill, of Worcester, the procession was formed. The coffin was carried by colored attendants, and the clergymen of different denominations acted as pall-bearers. Next came the clergy, and then other friends. On reaching the church, the procession, preceded by the remains, entered and occupied the broad aisle, except the pews reserved for the family. The coffin was placed in front of the pulpit, and on it were laid a cross and wreaths of exquisite flowers. The pulpit was draped in black, which served as a background for another cross, and wreaths of pure white flowers. Over the coffin,

and on the wall of the open space under the pulpit, hung a large photograph of the deceased. As the procession entered the church, there was a low, solemn refrain from the organ, which added to the impressiveness of the scene. After all were seated, the family came in by the door in the rear; and, as all were gathered, there was a hushed solemnity. The sun shining through the stained windows diffused a rich and mellow light, and, as it fell on the throng of faces, produced a scene that was both impressive and imposing. The arrangements were admirable. There was no noise; all things proceeded in that silent order befitting the solemn occasion. After a very appropriate voluntary, Rev. E. M. Stone read selections of Scripture. Then the congregation joined with the choir in singing the hymn beginning with these words: —

"My Maker and my King,
To thee my all I owe."

The voices of hundreds swelled and filled the church. The fact that the deceased had re-

peated this hymn just before his death gave this part of the service a deeper interest. Very many sang with tears in their eyes. They could not fail to recall the image of their pastor, as with benignant smile, and the rapt glow of faith lighting up his face, he repeated these very words. Though now the form lay there in the coldness of death, he spoke through the faith and trust which made sacred that sick-room and chamber of the dying.

The singing was followed by prayer from Rev. A. Woodbury, in which heavenly benedictions were invoked, and the divine aid sought, for the afflicted family and parishioners. Then came the well-known hymn of Mr. Norton, —

"My God, I thank thee!"

This also was selected for the same reason as the other, and was sung by the choir with impressive effect.

The address by Dr. Gannett, his college classmate and lifelong friend, was a discriminating and just delineation of the deceased. After a

brief introduction, he pictured his friend as a boy entering college, and passed to a rapid review of the chief events of his life and a delineation of his character. One great feature of the deceased was, that he made constant and steady progress in knowledge and character, even unto the end of his life. Dr. Hall's theological opinions, and his own estimate of the minister's work; his various efforts in behalf of charity and reform; the prominent position he occupied; and the high estimation in which he was held, both by his own people and by our entire communion, — all these points were touched upon. The closing part of the address was very impressive. During the delivery, a large number of the audience were often moved to tears. The services in the church closed with singing, and benediction by Rev. A. Woodbury.

The remains were then borne by the colored attendants to the hearse, the procession re-formed, and in carriages moved towards the cemetery. As the train entered the grounds, and wound round the carriage-path, its great length became

apparent. It proceeded to the spot bought and prepared by the parish, and called the "Pastor's Rest." The lot was surrounded by a thick hedge, and had a large tree in the centre. The family and a few friends entered with the remains; and, ere the body was committed dust to dust, ashes to ashes, Dr. Osgood read passages from the burial-service, portions of a hymn, and repeated the Lord's Prayer. The choir then sung the well-known hymn, —

"I would not live alway."

The whole scene was a picture that will long linger in the memory. In the centre of the group was the coffin, on which was placed beautiful flowers. Around clustered the family, parishioners, and clerical brethren. As thus they stood by the open grave, and listened to those words coming out of the deep yearning of the heart, and sung with touching feeling, the effect was sacred and inspiring. As a whole, it was a fitting expression of the Christian's faith and aspiration, such as enable the believer

even to stand by the shadow of the grave with an elevated and cheerful faith in immortality, and encourage the heart-sore and stricken to commit the spirit of the loved ones to the mercy and love of our Heavenly Father.

[From "Christian Inquirer" of March 15, 1866.]

## REV. DR. HALL.

THE people of Providence had a memorable experience on Thursday, March 8, when the body of its oldest and most honored clergyman was committed to the earth. The whole city was mourner; and it seemed to be taken for granted, that every man, woman, and child had lost a friend and benefactor. The large church was filled at an early hour with an earnest and devout multitude; and, as far as the eye could reach, the avenues for a mile on the way to the cemetery were occupied by the procession of carriages. It was evident that this minister of our

church was recognized as a minister of the whole community. The pall-bearers were the clergy of the city; and it was a very novel and impressive sight to see the extremes of the Christian Church brought together at the side of that coffin, and the Episcopal bishop walking with the Quaker preacher.

The arrangements for the funeral services were excellent, both in point of taste and efficiency. There was no confusion, no hurry, no excess, no delay. The beautiful church never held more impressive worship, nor gave stronger proof of the power of its pastor's ministry. He was there body and spirit, and his works and his people spoke for him. There was great emotion, but little pain, in the assembly. It was the general feeling, that God's servant had done his work well, and was called home in good time, before the joy of life had ceased, and the threatened days of darkness and infirmity had come. The symbols of grief were well chosen, and were solemn, but not gloomy. The black cloth on the pulpit was relieved by a central cross of

lovely flowers and a round wreath on each side. The communion-table was a bed of flowers; and the coffin was covered with wreaths, and a cross and crown. It was a very impressive moment when the body was borne by the pall-bearers into the church, and followed by the procession of clergy and parishioners. Such occasions are never forgotten, and are sure to leave a lasting mark upon our people. It is not consistent in us, indeed, to imitate pontifical pageants, that give an exclusive honor to the priesthood, as being more than human; but it is consistent for us to show our just and reasonable estimate of our wise and good men, by our treatment of their memory in such fit and beautiful symbolism as we dearly love.

Dr. Gannett's address was judicious, interesting, and adequate, and kept the audience fixed for upwards of an hour. He was calm, and he subdued rather than quickened his emotion, and thus moved the people more than a more impassioned style would probably have done. It was a fitting tribute from a classmate and friend, and

it speaks for itself in the printed page, so as to need no words of ours to define its excellences.

Dr. Hall's death is the most marked event in the recent annals of our clergy. He was one of the oldest of our leading ministers in the field of actual service; and his life was a connecting tie between the past and present, and between a great variety of important interests and affinities. In the city of Providence, he was an historical name as well as a living power; and he carried with him the memory and affections of more than one generation. His face stands with us, his brethren, as the memorial of the men and scenes and events of our whole professional career; and we could never see him without seeing the sainted Wares, his kinsmen, and their cherished associates within his sphere.

There is no man whose life is a more edifying study for our young men than his. He had no shining gifts, yet leaves a shining name. He was slow, but sure; never fast, but ever faithful. His mind was sagacious and practical; starting

from obvious principles of rectitude, and carrying them out to plain and specific conclusions. In his thinking and action, he held fast to what he had proved to be good; and a great part of his power came from his steadfast persistency in what he believed to be right. He held his convictions, his habits, his friends, and parishioners to the last; and was not subject to any of those vacillations that are so wasteful of time and power, and set a man at work at the poor game of playing himself against himself. He held on by the old root, and so had all the benefit of time and growth from the good old stock. He grew slowly, but always grew; and, with his growth, a third of a century of God's great providence bore its rich and ever-ripening fruit.

He was a faithful pastor, and took the pastoral view of every subject, and belonged more to the Ware school of practical pastors than to the Channing school of preaching philosophers. He was a clear-headed theologian, and began with the Fatherhood of God and the Sonship of

Christ, and went on to present the duties and encouragements of religion from his sacred premises; but he was little inclined to go into the perplexing questions of controverted divinity, and his most memorable tract on the Atonement is more marked for its scriptural authority and practical point than for its speculative ambition.

He was, in his way, a bold preacher, but mainly upon practical topics; a stout champion of temperance and anti-slavery, when they were not popular; and a zealous opponent of the death-penalty, when his opinion exposed him to no small degree of odium.

He was a reserved man, yet wholly true to his friends, and at heart most affectionate. His pastoral affections were quick and strong; and no man among us has lived more devotedly for his people than he. His occasional services were perhaps the most effective; and he needed not only a good subject, but an affecting object, to bring out his mind and heart, — such an object as pastoral life presented to him in its changes

of joy or grief. His services the last night of the year were generally very interesting and edifying, and always brought the people nearer to each other and to him. In printing his sermons, these discourses should not be forgotten.

Since Starr King's death, no man among us has been called away who has left so large a void; and, in some respects, his work has been more effective. He has left, in family life and pastoral labor, as lasting memorials of himself as any man in our ministry. He died at a somewhat advanced age (sixty-five years), but seemed young at heart. In his last conversation with me, three months ago, he was more genial than I ever knew him to be; and he expressed his love for his profession in words that no young enthusiast could surpass. He was cautious, but not timid; conservative, but not morose: and he spoke of new views and young men as liberally and hopefully as the most zealous progressives could ask of any father in the faith. Even Starr King could not have been more cheerful; and

our venerable father whose dust sleeps in "Pastor's Rest," in Providence, was of the same good, sunny heart as our genial young brother whose remains lie in Pilgrim Churchyard, San Francisco.

The cause of Liberal religion in Providence owes much to Dr. Hall. He strengthened it by his personal life as much as by his study and word. He did much to make our friends a Christian community, and to bring them together in good feeling and work. I have worked with him many years, and found him ready to join in every worthy enterprise; and we held our teachers' meetings, conferences, and benevolent schemes together. The regular monthly exchange of pulpits was an excellent custom, and did a great deal to promote good feeling among our churches; and the institution of the Ministry-at-large is one of the lasting fruits of the good fellowship.

New York and Providence are held together by many affinities of position and association. Two of our pastors in this vicinity were for years

settled in Providence, and they represented our churches at Dr. Hall's funeral. Dr. Farley remained over Sunday, and preached in the vacant pulpit at the request of the bereaved congregation. The services on Sunday evening, at the Church of the Messiah, in this city, were of a memorial character; and the pastor gave a discourse on the "Characteristics of the Faithful Pastor," with as much illustration from the life of Dr. Hall as was fitting in a community where he had not been often heard. The evening was rainy; but a good audience, mostly of men, attended. The music was appropriate and beautiful. Peabody's hymn, "Behold the westering evening light," the "Nunc Dimittis," and "Nearer, my God, to Thee," were sung by the choir; and the whole congregation joined in full voice in the choral, "Jerusalem, my happy home."

Rest in peace, spirit of our kind and true, good and faithful, brother Hall! Death came to you sooner than you thought, but came in good time, and found you ready with your record

bright. Much love clings to you still, and is sure of your love in return. The crown on your coffin, in its fragrance and its form, spoke your epitaph: "Well done, good and faithful servant! enter into the joy of your Lord."

# *RESOLUTIONS AND NOTICES*

BY

# OTHER SOCIETIES.

# RESOLUTIONS AND NOTICES.

## WESTMINSTER CONGREGATIONAL SOCIETY.

At a special meeting of the Westminster Congregational Church and Society, held immediately after divine service, Sunday morning, March 4, the following preamble and resolutions were adopted: —

Whereas, It has pleased our Heavenly Father to remove from this mortal life the soul of our esteemed and beloved brother, Rev. Dr. Edward Brooks Hall, the pastor of the First Congregational Church and Society in this city, therefore —

*Resolved*, That this Christian church and society hereby express their sense of the severe

bereavement which they have suffered in the death of this faithful, devoted, and earnest laborer in the vineyard of our Lord.

*Resolved*, That we record our grateful and united appreciation of the fidelity, godliness, sincerity, and Christian trust which have characterized our brother's ministry in our church and our homes, his untiring labors for the welfare of this community, his pure and blameless life before God and man, and his self-sacrificing service of the divine truth.

*Resolved*, That we offer to the family of our departed friend, and to the members of our sister church and society, our cordial sympathy in their affliction, and commend ourselves and them to the care and guidance of Him who alone can give us consolation, ever praying that the light of his paternal presence may shine into our hearts for our support and strength and hope.

*Resolved*, That a copy of these resolutions be transmitted to the First Congregational Church and Society, and to the family of the deceased,

and be published in the daily papers of this city, and in the journals of our faith.

## NEW-YORK PASTORAL ASSOCIATION.

THE following resolutions were offered by Rev. Dr. Osgood, at the meeting of the New-York Pastoral Association, on Monday, March 5, and, accompanied with affectionate remarks by the mover and other brethren, were duly passed: —

*Resolved*, That the New-York Pastoral Association have heard with deep emotion of the death of our beloved and revered brother, Rev. Dr. Hall, of Providence, and hereby record our great respect for his personal character and professional fidelity through the many and memorable years of his service.

*Resolved*, That we tender our cordial sympathy to his bereaved family and parish, and transmit to them a copy of these resolutions.

*Resolved*, That these resolutions be published in the "Christian Inquirer."

UNITARIAN SOCIETY OF FALL RIVER.

At a special meeting of the congregation of the Unitarian Society at Fall River, held at their meeting-house on Tuesday evening, the 6th of March, A.D. 1866, it was —

*Resolved*, That we deeply sympathize in the bereavement of the people of the First Congregational Church and Society in Providence, by the death of their pastor, the Rev. Dr. Edward Brooks Hall.

We have been privileged to listen with ever-increasing interest to his discourses, in his exchanges with our pastors, ever since his instalment, now more than thirty-three years since.

We have had his wise and friendly counsel in our most trying misfortunes and embarrassments. And we have had the most liberal benefactions of the people of his charge.

*Resolved*, That Rev. C. W. Buck, H. Battelle, Israel Borden, T. T. Potter, G. H. Hathaway, H. N. Gunn, Edmund Chase, and Dr. F. Hooper,

be delegates of this congregation to attend the funeral services of the Rev. Dr. Edward Brooks Hall, at Providence, at eleven o'clock, on Thursday, the 8th inst.

*Resolved*, That a copy of these resolutions be forwarded to the Standing Committee of the First Congregational Society in Providence.

H. N. Gunn, *Chairman.*
Samuel M. Brown, *Clerk.*

SHELTER HOME OF PROVIDENCE.

At a special meeting of the Board of Managers of the "Shelter Home," held March 7, the following resolutions were adopted: —

*Resolved*, That in the death of Rev. E. B. Hall, D.D., we mourn the loss of a personal friend and efficient member, for many years, of our advisory Board.

*Resolved*, That in the devotion of our reverend friend to every good word and work, in his

untiring zeal for the rights of man, in his life-long sympathy for the aged and the orphan, in his every-day self-abnegation, we recognize the spirit of Him who "came not to be ministered unto, but to minister."

*Resolved*, That, in his bright example of every Christian grace, our beloved counsellor has left us a rich legacy in death; while in life he was ever prompt, not only to aid us by his practical wisdom, but his extensive personal influence and eloquent pen were often successfully used to plead the cause of the helpless, and to fill the empty storehouse of the orphan.

*Resolved*, That we tender the family of our deceased friend and brother our sincere sympathy; assuring them, that, in their great bereavement, the whole community are bereaved of one who, strong in moral and intellectual power, yet "went about doing good" among us, in all the beautiful simplicity of a little child.

*Resolved*, That a copy of these resolutions be sent to the family of Rev. Dr. Hall, and to the daily papers for publication.

## CHILDREN'S FRIEND SOCIETY.

THE Board of Managers of the Children's Friend Society, at their meeting on Tuesday, March 6, unanimously requested their Secretary to express to Mrs. Dr. Hall and family, their sincere sympathy for them in their recent heavy bereavement.

No formal adhesion to etiquette prompts this testimonial; for the Board feel that *they* have also experienced a heavy loss. From the first organization of the Children's Friend Society, Rev. Dr. Hall was one of their Board of Advisors, and, through its now thirty years of existence, has been, in word and deed, its constant friend and judicious counsellor. Often has his pen been used to call the public attention to its wants and to its claims upon the community.

Often has his presence cheered the drooping spirits of its matrons and its managers, and imparted a happy, genial influence to its family festivals. In difficulties and embarrassments,

his patience was not wearied in planning modes of relief. Upon his clear judgment the Board have relied for guidance in their responsible duties. In *him* they saw realized the patriarch's picture of one "who when the ear heard him, then it blessed him; and, when the eye saw him, it gave witness to him: because he delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon him, and he caused the widow's heart to sing for joy." With such memories of the past, it is as sincere mourners that the Board of Managers tender this expression of their sorrow and sympathy to the family of their departed friend and adviser.

March 8, 1866.

PROVIDENCE EMPLOYMENT SOCIETY.

The Providence Employment Society, wishing to give some expression of their appreciation of the character and services of the late Rev. E. B.

Hall, D.D., have adopted the following resolutions: —

*Resolved*, That this Society have received with feelings of deep sorrow the announcement of the death of Rev. Dr. Hall.

*Resolved*, That, in the removal by death of Dr. Hall, we realize the loss of an endeared friend, a willing and efficient helper, the co-worker with her, his early-lost partner, whose intelligence and whose interest in the poor suggested this particular form of charity; and who has, through the twenty-nine years of its existence, ever given to it his warm sympathy and support; rejoicing with us in all the relief and blessing it has afforded to the industrious and worthy needlewomen, and by his Christian trust and hopefulness sustaining us through seasons of discouragement and loss.

*Resolved*, That we cherish the remembrance of his devotion to the highest interests of mankind; his unwearied efforts for the alleviation of the sufferings of the poor; his happiness in ministering to the welfare of the earthly and the

spiritual being; his Christian love, overlooking and overcoming all unworthy obstacles, and pressing on to the furtherance of every Christian enterprise.

*Resolved*, That we bear in mind his imitation of the example of the Master in going about doing good; that the love of Christ, which made his life so useful, may become deeper and more active in ours; that we sympathize with his family in their heavy bereavement, and offer them our heartfelt tribute of respect and affection for his memory; and that we mourn the loss to the Christian charities of this community of a loving co-operator in every good word and work.

PROVIDENCE, April 13, 1866.

BENEFIT-STREET MINISTRY-AT-LARGE.

At a meeting of the Trustees of the Benefit-street Ministry-at-large, held March 19, the following resolutions were unanimously adopted: —

*Resolved*, That in the death of Rev. Edward B. Hall, D.D., pastor of the First Congregational Society and Church, the Trustees of the Benefit-street Ministry-at-large mourn the departure of one to whose earnest advocacy the Ministry largely owes its efficiency and success; who, for many years, presided over its work with a thorough fidelity and an unwearied spirit of well-doing; who was ever known, throughout the entire community, as the friend of the wretched and the destitute; and in whose example of Christian charity the members of this Board gratefully recognize an encouragement and stimulus to their obedience to the great laws of Christian duty and love.

PROVIDENCE SEAMEN'S FRIEND SOCIETY.

RESOLUTIONS passed unanimously at the Annual meeting of the Providence Seamen's Friend Society, April 5, 1866: —

WHEREAS, Death has removed from our midst the Rev. Dr. Hall, of this city, therefore —

*Resolved*, That in his death the Bethel Church and Society feel that they too, in connection with many others, have lost a valuable friend; one whose counsels were ever at our disposal when asked for, aiding and assisting us in various ways, in days of adversity as well as in days of prosperity.

*Resolved*, That we deeply sympathize with the family, friends, also the church and society at that time under his charge, in the loss they have sustained in the death of so good a man.

*Resolved*, That a copy of the above be sent to the family and friends, and also to the clerk of the church and society with whom he so long labored.

## HOME FOR AGED WOMEN.

From the "Annual Report of the Managers of the Home for Aged Women:"—

This Society, in common with all kindred associations, feel that they have met with a great loss in the death of the late Rev. Dr. Hall. From the conception of the Home until the day of his death, Dr. Hall was an ardent and true friend to its interests and its prosperity. He was ever ready, in every possible way, to aid us; and we recall his eloquent and touching address at the opening of the Home, with feelings of reverence for the departed. We deeply mourn the loss of such a good and true friend as God, in his providence, has taken from us and from the community at large. His lips cheered us; his pen aided us; and his large heart ever sympathized with us in all cases of doubt and perplexity, and rejoiced with us in all our experience of prosperity.

## WASHINGTONIAN TEMPERANCE SOCIETY.

RESOLUTIONS of the Washingtonian Temperance Society on the death of Rev. Dr. Hall: —

When, in the dispensation of Divine Providence, one is taken from us whose whole life has been given to the cause of justice and humanity; who was ever found on the side of virtue and morality; whose talents and influence were always enlisted in every moral reform, — it is proper to endeavor to embalm his virtues, and notice, by every becoming token of respect, his departure from us: therefore —

*Resolved*, That we learn with deep regret and sorrow of the death of Rev. Edward B. Hall, D.D., who, during his life, was a consistent and steadfast friend of the cause of temperance, and that we sincerely lament his loss to us and the community.

*Resolved*, That we will cherish his memory and try to imitate his virtues, as we mourn his removal from us to his reward in a higher, brighter, and better world.

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